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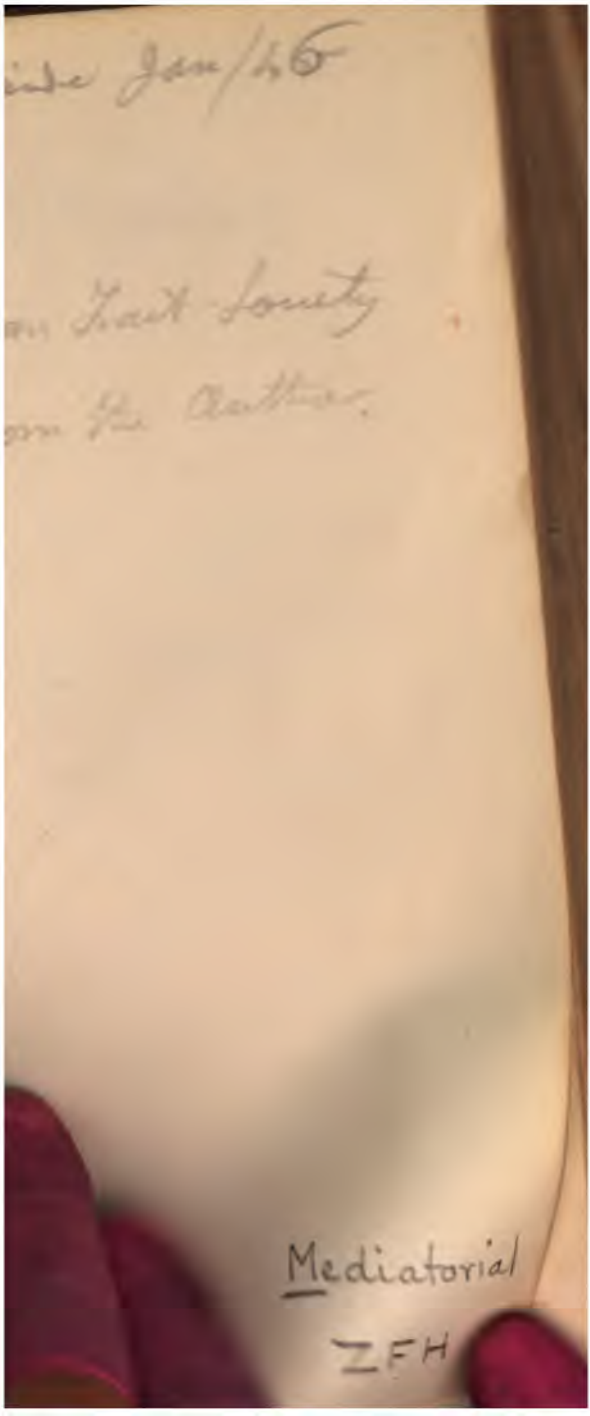
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INTRODUCTION.

THE words MEDIATION and MEDIATORIAL, are employed in the ensuing pages, with reference to the office of the Son of God, by which He is the medium and agent of all divine manifestations.

He is contemplated as standing between the invisible One and creatures: as bringing into existence, preserving and governing all dependent beings, and as possessing in himself the attributes and perfections which are manifested in His works of creation, providence and grace—"the image of the invisible God"—"God manifest in flesh."

In the Scriptures, the Mediator is represented in different aspects, as the creator and upholder of the dependent universe, the providential and moral governor, the redeemer of lost men, the final judge and rewarder; as the head and ruler of the kingdom created by him, and as accomplishing by his works an outward and visible manifestation of the divine perfections, counsels and purposes.

The capacities and faculties of the souls of men, their thoughts, affections, purposes &c., are mani-

fested to each other through the instrumentality of material bodies, endowed with appropriate organs of perception.

The invisible things of God are, in a manner, somewhat analagous, manifested to intelligent creatures through the visible person and works of the Mediator.

In the great scheme of manifestation, or as incidental to it, was included, as the unfolding of it has shown, the existence of evil; the apostasy of the angels who rebelled, and of the human race; and a triumph over that defection, in the recovery of a portion of fallen men, and the subjugation and punishment of all other fallen beings.

Doubtless His chief object in this, as in other parts of His mediatorial work, was to manifest the divine perfections. The salvation of a portion of the human race cannot be deemed to have been the chief and ultimate object. To suppose it to have been, is no more consistent than to suppose the apostacy of man not to have been foreseen at his creation, but to have been a casualty, an unexpected evil, requiring, on the score of justice to creatures, such a reparation as is effected by the work of Christ; in which case all the fallen would alike behoove to be saved.

The purpose of manifestation required a system into which evil should be admitted. The actual system therefore permitted the apostacy of the angels who fell and of man.

All the fallen deserve punishment, without respite or mercy; and but for the object of divine manifestations, there could be imagined no consistent ground for delay of punishment, or for the ransom and recovery of any through the atonement. Such recov-

ery of a portion of the human race, is an incident in the great scheme of mediation, not the chief or ultimate end of it. In the accomplishment of that end, the consequences of sin will be superseded; all enemies will be subdued; the divine manifestations to creatures will be perfected; and all holy beings in heaven and earth, will be brought into perfect union and fellowship with the Mediator as their Head.

The defective and erroneous views of this subject which prevail in the various systems of theology, are founded in the supposition, that the chief end of the mediatorial work was the salvation of a portion of the human race. This, instead of being regarded as but one branch of that work, though in respect to the manifestations to which it gives occasion it may be the most important branch, is regarded as the supreme and only object. The work of mediation is supposed to have commenced after the fall, and to have been merely remedial; whereas the Scriptures give it an earlier date, as well as a much more comprehensive range.

It is owing, perhaps chiefly, to these defective views, that the true place and condition of fallen man in relation to the rest of the universe, to the mediatorial government, and to the reasons and method of his recovery, are so partially apprehended. His importance in the scheme is erroneously deemed to be founded in himself, and his lapsed condition; as if that condition were his misfortune, and had in it something of the nature of a claim to be redressed. To recover him, therefore, or to recover as many of the race as possible, is, by those who hold these restricted views, conceived to be the chief and ultimate

object of the mediatorial work; and that work is supposed to be comprised in the atonement and the benefits resulting from that interposition.

Christ came indeed to save sinners, to redeem and rescue lost men from sin and Satan; to lay down his life a ransom for his people, suffering the penalty of the law in their stead; He did this pursuant to a covenant having special reference to those ransomed by Him, and in view of a reward of exaltation and joyful acquisition of a redeemed, purified and justified people, a church united to and glorified with him. Statements like these refer to one class of facts in relation to the design and results of his mission; but they do not comprehend all. In the most comprehensive references to his work, we are taught that he declared or manifested the invisible God; that he created the worlds; that he exercises all power in heaven and earth. In another aspect, it is said that he came to destroy the works of the devil.

"For this purpose the Son of God was manifested, that he might destroy the works of the devil. He took part of flesh and blood, that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their life-time subject to bondage. That his death really overcame that evil spirit, who is styled the prince of this world, was declared by his resurrection, and by the gifts which in fulfillment of his promise were sent upon his apostles after his ascension."—HILL.

This subject may be illustrated by an analogy between the relations of man to the mediatorial government, considered as extending over all creatures, and

the relations of man in a revolted province to the civil government of an empire.

An empire may be supposed to consist of an hundred different provinces over which the imperial government is equally and impartially exercised. One or two of the provinces rebel, cast off their allegiance, enlist under another chief, are guilty of treason, and are condemned by the laws of the empire. The objects and administration of the government over the other provinces remain undisturbed; but to discourage and prevent farther defections, and to manifest the benignity and justice of the government, and the benevolence of its head, a course of extraordinary measures is introduced. The just punishment of the rebels is not instantly inflicted, but it is deferred to give place to the intended measures, while the final and aggravated execution of it upon all who persist in rebellion, is proclaimed and rendered certain. Every possible inducement to return to their allegiance is now held out to the rebels. They are treated with extreme forbearance and kindness. The example of those who continue happy in their obedience in the loyal provinces, and the fatal consequences to themselves of persevering in their rebellion, are strongly set before them. A measure is adopted by the government by which, consistently with the honor of the law, the demands of justice, and the well-being of the empire, a free pardon may be tendered to them not only for their original revolt, but for all their subsequent and aggravated acts of rebellion. The attention of the whole empire is drawn to their case. The extraordinary condescension, kindness, and perseverance of the government on the one hand, and the

unreasonableness, obstinacy, and wickedness of the rebels, on the other, almost wholly absorb the attention of the loyal provinces; and while the trial for their recovery continues, it has the aspect of an engrossing and almost exclusive object of the government, as if to reclaim those who had rebelled, and were in a state of enmity, condemned and ruined, was of more concern than any thing in the case of the loyal and obedient. The character of the government and its executive, as illustrated by the measures adopted towards the rebels, is the subject of attentive consideration and study, in contrast with the folly, wickedness and ruin of the guilty factions. These lessons of instruction and warning become the more impressive as the inefficacy of all that is done for the recovery of the fallen, is manifested; and the evil and desperate nature of rebellion is shown in the rejection of offered pardon, and the ultimate overthrow and misery of the unreclaimed.

In the meantime the government is fulfilling its proper offices, and accomplishing all its high and beneficent ends over the peaceful and happy provinces of the empire no less perfectly than if no local disorder had occurred within its limits; and when the extraordinary measures of forbearance and mercy to the rebels shall give place to their sudden overthrow and destruction, the great career of empire will go forward throughout the entire dominions of the government, as steadily and happily as prior to the revolt; and with the advantage of the lessons of wisdom, and the dissuasives from evil to which the local and temporary insurrection had given occasion.

If, in view of the overtures and measures of the

government, here and there an individual or a family of the revolted should renounce their rebellion, and become loyal and obedient, while the surrounding multitudes continued in their enmity, the case of the reclaimed would be one of extreme interest to the government and to the loyal portion of the empire. It would be seen, that in returning to their duty, they resisted manifold temptations and adverse influences; were subject to reproach and persecution from the bold and hardened rebels around them, professed their allegiance and performed their duties at the expense of temporal interests and quiet, and in the midst of hindrances and trials. Their virtues, their principles, the sincerity of their attachment to the rightful government, their fortitude and courage, would be seen to be severely tried; and the event of their struggle, their fidelity and perseverance would be observed with earnest sympathy and exultation.

So in this revolted province of the universe. The apostacy is universal, the rebellion malignant and desperate. The most stupendous interpositions and measures have been vouchsafed on the part of the Supreme Ruler, which exhibit his character and government in a light entirely new, presenting an aspect of excellence and glory, which fixes upon this scene of manifestation the attention of the unfallen throughout the universe. Here is exhibited an outbreak and a conflict on a scale, and with relations and consequences, adapted to bring into view the Divine perfections, and illustrate the principles of the Divine government, on the one hand, and the nature and deserts of sin on the other. The heavenly hosts, secure in the stability and repose of the unfallen universe, and in the resist-

less power and wisdom of the mediatorial administration, are the earnest spectators of this scene. As the scene of manifestation, evolving, at every step, new wonders of righteousness and mercy, new aspects of divine wisdom, excellence and glory—new contrasts of holiness and sin, happiness and misery—it engrosses the attention of terrestrial and invisible beholders. The measures connected with the suppression of this revolt, and the developments and manifestations which they occasion, are such as seem to assign to them the first place among the objects for which the universe exists and is governed; and mortals, the apostate party, in their blindness and pride, regard the scene as exclusively their own; as if apart from any relations of it to the rest of the universe, their case was in itself of sufficient importance to account for, nay, to demand all this array of measures and dispensations; as if their recovery and happiness was, in itself and for its own sake, the most important object of the divine administration; as if the character of God and the stability of his throne demanded it, and therefore such a measure as the incarnation of the Son of God was provided for; as if to regain their favor, and win them back to allegiance, was the single purpose of all that has been done; as if their rights and their cause as a party placed them on a level, or gave them an advantage over the rest of the universe.

Now, these false notions of men have no shadow even of apparent foundation, except in the fact that a respite has been granted, and a dispensation of temporal mercies and proffers of spiritual benefits extended to them. Had no divine attribute but that of justice been enlisted in the treatment of their case, no

respite would have taken place or been possible. Punishment would have ensued upon the first transgression. Every consideration touching their guilt, and the demands of law, forbade any delay of their deserved and final punishment. But other objects, higher purposes, the manifestation of mercy in harmony with righteousness, an illustration and exhibition to the whole universe of all the divine perfections, and a full exemplification of the desperate malignity of sin, furnished occasion for delay, forbearance, respite.

The view of this apostate section of the universe which is presented in the Scriptures, and confirmed by the events of Divine Providence, comprises the following, among other particulars:

1. It is in a state of open revolt and alienation, a state of enmity, opposition and rebellion, against the Supreme Proprietor and ruler of the universe.

2. In this apostacy and rebellion it is in league with the fallen angels, and with Satan as the head and leader of the revolt.

3. The guilt of the two factions thus leagued together is of the same nature, and is such in degree that they are respectively condemned to the same ultimate award and place of punishment.

4. That a respite is granted to both.

5. That the measures through which pardon is offered are directed only to fallen man. Had there been, in the nature of their apostacy and guilt, any foundation of claim to relief, it would have availed the fallen angels as well as fallen man. Relief is therefore proffered, not on account of any thing in them or in their condition, their importance as a class

of beings, their numbers or their power to do mischief, but solely owing to the good pleasure of God the Mediator, in the exercise of his sovereignty and grace, and in pursuance of his scheme of manifestation.

6. That the rebellion is utterly hopeless in respect to ultimate success: that the divine sovereignty and grace will reclaim and save a portion of the race of man; and that the remainder will be subjected to a punishment more aggravated than if no respite had been granted.

7. That this revolt, so far from injuring the rest of the universe, will in its progress, and when ultimately crushed and superseded, enhance and promote its well-being, and redound to the glory of the Mediator.

8. That it is in itself and will in the end be viewed as an infraction of the order and system of the wide empire of the Mediator, and is important only as a means to an end; as affording an occasion of manifestations of the highest consequence to the rest of the universe which could not otherwise be made; as furnishing on an adequate scale an opportunity of educing great and general good from partial evil.

9. That during the progress of this revolt and the respite granted, a scene of conflict is exhibited. Satan and his hosts and fallen men oppose the government of the Mediator and all the measures of his mercy for the recovery of any of the human race. Those who are reclaimed are subjected to a sharp and ceaseless conflict, and are objects of intense interest to the Mediator and his followers. They are a spectacle to the universe. They resist temptation and practise virtue and obedience in the midst of trials and opposition.

10. That in the visitation of divine displeasure in

this scene, in consequence of the apostacy, the earth was cursed, and the inferior creation subjected to oppression and vanity; and that at length the curse will be removed and the earth restored to its primitive state of salubrity and beauty.

These and kindred truths must be understood in their proper connection, in order to a just apprehension of the mediatorial work. It is believed to be owing to erroneous and defective views of the apostacy, and its results, in the character and condition of man and the state of the earth, that the character and work of Christ are so little understood and so extensively misapprehended. Such was the case when he appeared visibly on earth. He was in the world which he created, and the world knew him not. He came unto his own, and his own received him not.

The world of idolaters, infidels and unbelievers, does not acknowledge him in any respect. Among Christians and Protestants his work is supposed to relate only to the redemption and salvation of men, or is at least popularly contemplated only in that aspect. To represent him as the creator, preserver and ruler of the material universe and of all creatures, and as having appeared to patriarchs and prophets, the destroyer of the earth by water, and of Sodom by fire, the lawgiver and king of Israel, the God of the primeval and Jewish dispensations, is to take an attitude of novelty, to infringe cherished associations, and incur more or less of doubt and suspicion. Modern criticism, with its microscopic vision, has done little to illumine the canvas on which his character and works are indicated in the language and symbols of man. It has toiled indeed with zeal and perseverance, but

toiled much as it would in a course of experiments in a dungeon on the nature and composition of light, to determine the character and uses of the sun.

A just view of the person and work of the Mediator, as the great theme of the Scriptures, the light by which all other subjects are there illuminated, and with reference to which they are treated, seems yet to be wanting. The aspect of present and coming events seems to demand enlarged apprehensions of the majesty and glory of the Mediator, and of the boundless field of his operations, purposes and dominion.

If, as will, it is presumed, be admitted by all, there is in the Scriptures no representation of the Divinity, by words or symbols, as being seen, or being visible, or as personally and locally manifested, except in the character and person of the Mediator; if the dominion of the Son of God in this character is universal and everlasting; if this earth and its inhabitants are but as the small dust of the balance, compared with the rest of the dependent universe; if the scene passing here owes its importance to the manifestations made in the work of redemption, and if these peculiar manifestations are to be completed within a limited period; if in relation to the wide and endless empire of the Mediator, they are in all that is peculiar, as a parenthesis, an episode, the removal of a stumbling block, the suppression of a rebellion; then the seeming difficulties which otherwise appear to arise from the different appellations and works ascribed to the creator, ruler and redeemer, or the different aspects in which the God of patriarchs, Jews and Gentiles, the God of providence and grace, is revealed, may be seen to have no reality. Christ as Mediator is the image of

the invisible God. In and by Him alone the Divinity is made known. He is the God thus made known to us in the Scriptures: God the Mediator, the Creator, providential Governor, and Redeemer; Heir and Lord of all. The Scriptures accordingly represent him in these several aspects and offices, both by symbols and literal statements, and unless heeded in this respect they may be liable to seem confused, when different aspects or offices are referred to in the same passages or connections.

If, in the works of creation and providence, the Mediator manifests the perfections, counsels, and purposes of the INVISIBLE ONE, material things, visible objects in connection with events and results, are the medium, the glass, through which creatures apprehend the unseen agency, and attain degrees of knowledge of the divine attributes.

Creatures in different states differ in respect to the attainment of such knowledge. Fallen men, in their natural state, beholding the works of God, receive impressions respecting their outward form, and all that is visible to the natural eye; and also respecting their relative positions, or those relations which reason assigns to them in the system of visible things.

Renewed men, beholding the same things, discern in them the manifestation of divine power, wisdom, purpose, and other tokens of the presence and agency of God. To them they are the shadings or screens of ineffable light. They have perceptions of spiritual things, of holiness, righteousness, benevolence, justice, truth, faithfulness; of the spiritual excellence, beauty and glory of those qualities, as belonging to

the Divine character; and they discern them as they are manifested in the various works and providences of God. These visible works are as a mirror, transparent, not to the natural eye, nor to the intellect or reason, but to the heart, the organ of spiritual discernment, the seat of emotions, affections, and sympathies, which are in harmony with the objects or qualities spiritually discerned. Thus beholding, as in a glass, the glory of God, as it shines in the face, the visible appearance and works of Jesus Christ, they are changed into the same image from glory to glory.

This may, perhaps, be faintly illustrated, by supposing a number of persons from whom natural light had been excluded; and whose first exercise of their organs of vision was that of beholding an illuminated picture of various physical objects, placed in an opening made in the wall of their dungeon for the purpose. Their attention, probably, would be wholly occupied with the colors and figures exhibited on the canvas, and their position in relation to each other. The light beyond the picture, and by which alone it was rendered visible, would not enter into their contemplation. Of its nature and office, they would have no conception. Their emotions and reflections would terminate in the forms presented to their view, and their relative positions. Suppose them now to be instructed in all that relates to light and vision, and again to look at the picture in its former position: doubtless their reflections would then extend beyond the canvas to the cause of its visibility; their emotions and impressions would be widely different from those occasioned by the first experiment; and by degrees they would come to realize the perception only of

light, so graduated by the shading of the artist's colors as to convey the desired impression of the forms and relations of objects. If a part of them received and yielded to the instruction, while the others wholly rejected it, and adhered to their first notions, the renewed exhibition of the picture would, in respect to the two classes, result differently, as in the case of the natural and spiritual man beholding the visible works of God; the one discerning only forms and relations, the other discerning, in and through the works, the attributes and perfections of the Creator.

The works of Creation and Providence being adapted and designed to serve as instruments in manifesting the divine perfections to intelligent creatures, they are accordingly endowed with faculties adapted to this mode of instruction; the faculties of seeing the visible works, hearing the audible voice, and studying the revealed word of their divine Instructor. Material things, in one form or another, are the medium of their instruction, the glass through which they recognize the immaterial and invisible.

The chief end of man is to glorify God and enjoy him forever. To this end, the knowledge of God is indispensable to him. This is eternal life, to know thee the only true God, and Jesus Christ whom thou hast sent. Love is of God; and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God; for God is love. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. We know that the Son of God is come, and hath given us an understanding, that we may know him that is true;

and we are in him that is true, even in his son Jesus Christ. This is the true God and eternal life.

The holy scriptures are a record of divine manifestations—a record of the acts, laws, predictions, promises, dispensations and proceedings of the Mediator, in relation to creatures and in connection with their agency.

If, with the great purpose of manifestation constantly in view, we trace this record from the beginning, we shall find it singularly adapted to the end intended, with respect to those of the human race who have been favored with it, and as illustrating those things into which the angels desire to look.

Let it be observed that this record was not made till about 2500 years after the creation. The apostacy of the race had shown itself in the universal corruption and wickedness of the generation which were swept away by the Deluge, and in the impious idolatry, depravity and vice of those who succeeded. The life of man had been cut short. The race at large had become worshippers of idols; carried away by the spirit of rebellion, they did not like to retain God in their knowledge: their foolish heart was darkened; they changed the glory of God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things—changed the truth of God into a lie, and worshipped and served the creature rather than the Creator. Wherefore God had given them up to their chosen folly and wickedness, and had separated Abraham and his descendants, to be preserved as a distinct people, by an extraordinary providence; to comprise the church, be the recipients and deposi-

tary of divine revelation, a covenant people, from whom the Messiah was to appear incarnate.

It was among this separated people, the descendants of Abraham, Isaac and Jacob, after being greatly multiplied during a sojourn of four hundred years in Egypt, that Moses was raised up to conduct them thence to the land of promise; and under the influence of inspiration, to instruct them in regard to the past and the future.

The record which he has given of the past is very brief; and it is modified, apparently, in respect to the details mentioned, by the circumstances under which he wrote; which, the other nations being rejected, confined his attention substantially to the church and nation of the Israelites. The things related, however —the works of creation and providence being regarded as the works of the Mediator—are such as most forcibly teach the lessons of outward and visible manifestation to a fallen race, naturally devoid of knowledge and of spiritual discernment, prone to idolatry, and in bondage to sin and Satan.

Concerning his retrospective record and the instructions it gives, it will be convenient to refer to the period (1657 years) between the Creation and the Deluge as an example.

Here the first announcement is that of the production of material and visible things; of all creatures, visible and invisible; the creation of the heavens and the earth, and all their hosts. The narrative suggests several observations:

1. The work of creation is described in its several stages, as the objects and results would have appeared

to a spectator, of the human race, as they successively came within his view.

2. The statements emphatically include every kind of creatures and objects.

3. The great principle of progenitorship, representation and imputation is disclosed as incident to the nature of things in respect to man, inferior animals and vegetables. The first of each kind were created, from which successors were to proceed by a pervading and permanent law.

"Every plant was created before it was in the earth; and the earth brought forth grass and herbs, yielding seed after their kind, and the tree, yielding fruit after his kind, whose seed was in itself after his kind. And God created every living creature that moveth, which the waters bring forth abundantly after their kind, and every winged fowl after his kind; and God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth after his kind. And the Lord God formed man, and breathed into his nostrils the breath of life, and man became a living soul: male and female created he them, and blessed them; and said unto them, Be fruitful, and multiply, and replenish the earth."

This law or constitution, by which the offspring, the successors, were in respect to their natures, qualities and characters, but the unfolding and development of the primeval stock, the progenitors, the first of each kind, and successively the immediate predecessors of each reproduction, was thus plainly taught as a prominent feature of the entire system.

The principal things noted in this period are:

1. The creation of the heavens and the earth; of all creatures, visible and invisible.

2. The provision and appointment of food for man.

3. The rite of marriage.

4. The use of language.

5. The grant of dominion to Adam over the inferior creation.

6. The institution of the Sabbath.

7. The appropriation of Eden for the abode of Adam and Eve.

8. The rightful authority of God over man, signified in the prohibition of the tree of knowledge.

9. The temptation, disobedience and fall of man, through the subtlety of Satan.

The serpent, at the time when Moses wrote, was a chief object of idolatrous worship, especially in Egypt, as the recognized and familiar symbol of Satan, and representative of that evil being, the prince of fallen spirits—the evil principle, antagonist to the Messiah. The narrative accordingly brings this symbol, the serpent, into view, while the curse reaches the concealed adversary, Satan.

The mythology of the Persians and other ancient nations every where gives the serpent a prominent place. "The devil, who, under the shape of a serpent, tempted our first parents, has with unwearied application labored to deify that animal as a trophy of his victory over mankind. God having passed sentence upon the serpent, Satan consecrates that form in which he deceived the woman, and introduces it into the world as an object of religious veneration. This he did with a view to enervate the force of the divine oracle with respect to the seed of the woman. Scarcely

a nation upon earth but he has tempted to the grossest idolatry, and in particular got himself to be worshipped in the hideous form of a serpent."—OWEN's *History of the Serpent.*

10. The curse on the serpent and on the great adversary in his future rivalship and enmity.

11. The curse on Adam and Eve and their posterity, and on the earth.

12. The expulsion of Adam from Eden.

13. The manifestation of the Mediator in the Shekina, guarding the way of life.

Henceforth the human race constitutes two classes: the true worshippers of Christ, the promised seed of the woman, and the partisans of Satan, the seed of the serpent.

14. The institution of sacrifices: teaching that without shedding of blood, and faith in the atonement thus typified, there was no remission of sins.

15. The offering of Abel accepted; that of Cain rejected, as it showed his unbelief and rejection of the promised Messiah.

16. Cain, who was of the wicked one, murders his brother Abel. Doubtless Satan expected by this means to invalidate the promise respecting the woman's seed and the threatening against himself.

17. The translation of Enoch: attesting the existence of another world.

18. The multiplication and universal corruption of men. The earth filled with violence.

19. The building of the ark: the destruction of the whole race, except Noah and his family, denounced.

20. The Deluge: a signal manifestation of the righteousness, holiness and truth of God.

Thus concise as the narrative is, it presents the leading and most important truths of Revelation. The essential doctrines and promises on which the faith of the church rests, are inculcated, in connection with the most striking outward and visible manifestations. The principal doctrines, and the typical import of many of the truths here set forth, are in subsequent revelations more fully made known. These doctrines and types were no doubt so well known to Moses and to other holy men, in his time, as to render unnecessary a more full declaration of them in this retrospective record; and to his successors, to whom more ample disclosures were to be vouchsafed, no more than a concise mention of them here was called for.

It is to be observed that the revelations recorded by Moses, and subsequently, were intended not for the idolatrous nations, who rejected the knowledge and worship of God, and gave themselves up to the service of the evil one, but were intended for the benefit of the church and the people among whom the church existed. The heathen nations, the Gentiles, were given over, during the Jewish dispensation, to their own chosen ways of rebellion and impiety, exhibiting to the universe a spectacle of the proper fruits of the apostacy, in the corruption, impiety and wickedness of men, and the malevolence and tyranny of Satan.

For the faith of the church, and the enlightening of those instructed by the church, these brief notices were all that the case required. It was sufficient concisely to record the creation of all things by the word of divine power; the social rights and duties of man, and his relations, obligations and duties towards God; his temptation and fall, and the malignant agency of

Satan therein; the curse denounced upon that evil being, upon man and upon the earth, and the enmity thenceforward to exist between the adversary and his adherents in rebellion, and the Messiah and his followers, till the mystery of iniquity should be ended by the victory of the promised seed over all enemies; the visible appearance of the Mediator, the angel of the covenant, the redeemer, protector and avenger of the church, in the symbol afterwards repeatedly vouchsafed to the patriarchs, and constantly in the view of the Israelites in the time of Moses, when, with a high hand and outstretched arm, Satan and his Egyptian votaries were discomfited, and the chosen people were led forth in triumph, and miraculously sustained in the wilderness; the institution of typical sacrifices, pointing to the great atonement, and requiring faith in order to pardon and justification; the marked difference between the believing and the unbelieving in their conduct, as in the case of Cain and Abel; the deep depravity of the natural heart, in the murder of Abel; the existence of an invisible world, and the separate life of the soul, in the translation of Enoch; the utter, hopeless corruption of the race in its natural state, and the righteous judgment of God in their destruction by the Deluge; the divine sovereignty and covenant faithfulness of God in preserving Noah.

It may be observed here, that in the writings of Moses, both with respect to the then past and the future, the visible manifestations of the angel Jehovah, the promised seed of the woman, are recorded in connection with the gradual disclosure of the scheme of redemption to the patriarchs and other prominent

members and representatives of the church; and the line of his descent is likewise clearly noted: *First.* In general terms, as the "seed of the woman." *Second.* Through the descendants of Shem. *Third.* From among those descendants, through the separated family of Abraham. *Fourth.* From thàt family, through Isaac. *Fifth.* Of the sons of Isaac, through Jacob. *Sixth.* Of the sons of Jacob, through Judah. *Seventh.* From the descendants of Judah, through the line of David; the sceptre being restricted to his line till Shiloh should appear.

THE

MEDIATORIAL WORK OF CHRIST.

CHAPTER I.

THE MEDIATORIAL WORK CONSIDERED AS COMPRISING THE CREATION AND GOVERNMENT OF ALL CREATURES.

1. A Mediator is one who interposes between different parties.

There may be such difference in the nature, rank, or character of the parties, as to preclude all communication except through a mediator. The office of a mediator implies a covenant or agreement in which he is contemplated as the medium of relations and intercourse.

2. There is nothing in the nature of this office to hinder one party from binding himself by the terms of a covenant and appointing a mediator, without the previous concurrence or existence even, of the other party. He may do it in anticipation of a state of things contemplated and provided for in the covenant; especially if the difference on account of which a Mediator is foreseen to be necessary, is a difference in nature, rank and character.

3. Thus in the counsels of eternity the persons of the adorable Trinity entered into a covenant, in virtue of which the second Person was appointed Mediator with reference to creatures to be brought into existence by him. He accepted, and undertook to fulfil all the conditions of the appointment. Psalm lxxxix; Eph. i; Heb. i., ii., iii.

4. The work which He undertook, comprised the bringing into existence, preserving and governing all creatures visible and invisible: the manifestation of the Divine perfections to intelligent creatures; the redemption of lost men; the vanquishment of Satan, and subjection of all things to himself.

5. There does not appear to be, in the nature of His office, anything inconsistent with such extent and variety of objects, supposing them to have been contemplated in the counsels and covenant which were to be fulfilled. The office of mediator as represented in the Scriptures, is not restricted to the reconciliation by atonement or otherwise, of disaffected parties. Thus Moses, on the occasion of a covenant being made with the Israelites at Mount Sinai: "I stood between the Lord and you at that time, to show you the word of the Lord: for ye were afraid by reason of the fire and went not up into the mount." Deut. v. The Apostle, referring to this transaction, Gal. iii., speaks of the part performed by Moses as that of a mediator.

6. There appears to be no impropriety in considering the mediation of Christ as having relation to holy

angels. Their holiness can be no objection; since their creation is ascribed to Him, and must therefore have been contemplated in the covenant in which His official work originated. Doubtless there was that in their nature as creatures, in their relations to their Creator, and in the condition of their being by which they were liable to apostacy, which rendered His mediation originally and forever necessary to them.

7. They are accordingly required to worship Him: they are employed in executing the measures of His mediatorial administration: they attend his person; and join the redeemed of the human race in ascriptions of glory to Him for His official work, and in songs and doxologies of praise in view of his victory over the powers of darkness, and his triumphant reign as mediatorial King.

8. In harmony with this view, the saints under the Gospel Dispensation, are represented as having come into immediate relationship with the whole spiritual family and kingdom of Christ:—the heavenly Jerusalem, an innumerable company of angels, the general assembly and church of the first born, God the Judge of all, the spirits of just men made perfect, and Jesus, the Mediator of the New or Gospel Covenant.

9. In the passage last referred to, the privileges of the saints under the New Covenant, are, for their encouragement, contrasted with those of the Israelites under the covenant announced from Mount Sinai. This naturally involved a contrast between coming to Jesus as the visible Mediator of the New, and coming

to Moses as mediator of the Levitical covenant; but can in no wise be understood to limit the extent or bring into view all the objects of his mediatorial work. The words, "to God the Judge of all," refer, it is presumed, to Christ, in his character of final judge and rewarder. The object of the contrast, no less than his office in this respect, require this supposition. The phrase has a wider signification than that which refers to him as "Mediator of the New Covenant:" the latter contemplates his special relation to the human race; the former his mediatorial dominion over the whole universe of creatures. In the order of the particulars recited, the climax is inverted.

10. The Scriptures appear to teach that the Divinity, absolutely considered, can have no relation, intercourse or connection with creatures, except through an appropriate official medium; that God is, and ever will be, absolutely invisible; and that he is made known to creatures only by the Mediator.—John i., 18, and vi., 46; 1 Tim. vi., 16; Matt. xi., 27; Luke x., 22.

11. The Scriptures announce the simultaneous creation of the heavens and the earth and all their hosts. The terms employed, in numerous instances, forbid the supposition of any diversity of epochs, in the manifestation of creative power in different parts of the universe. "Thus (in six days) the heavens and the earth were created and all the host of them." —Gen. ii., 1. "This argues that the angels belong to the Mosaic creation, who are so often spoken of as

God's Host, and as the Host of heaven."—EDWARDS, *Vol.* vi., *p.* 493.

12. That the mediatorial work has relation to other worlds; that it comprises other objects than the redemption of fallen man: that it comprehends, indeed, all that relates to creatures, their creation, preservation and government, is plainly taught in Scripture. "By Him were all things created that are in heaven and that are in earth, visible and invisible—all things were created by Him and for Him, and by Him all things consist. All things were created by Him to the intent, that unto the principalities and powers, the different orders of angels, in the heavenly regions, the manifold wisdom of God might be made known in connection with the redemption and consummation of the church. He hath all power in heaven and earth. To Him all judgment is committed. To Him is due the homage of all creatures. All the angels are required to worship Him. Angels, authorities and powers are subject to Him. To Him every knee shall bow. Of Him, and through Him, and to Him, are all things."

13. From these and passages of like import, it is evident that the official work of Christ, comprises all Divine operations relating to creatures, whether material or spiritual. "God is a spirit—invisible, dwelling in light which no man can approach unto, whom no man hath seen nor can see. No man hath seen God at any time; the only begotten Son hath declared or manifested Him. The invisible things of Him are clearly seen from the creation—being understood

by the things that are made. The heavens declare the glory of God; the firmament showeth the work of His hands. Day unto day uttereth speech; night unto night showeth knowledge."

14. This scheme of manifestation in regard, especially, to the wisdom, holiness, immutability, justice and mercy of God, is executed chiefly in connection with the redemption and consummation of the Church; and a principal end of the mediator's work, considered in this relation, is that of uniting in Him all holy creatures in heaven and earth.—Eph. i. He instructs by outward, visible and audible manifestations; and imparts spiritual light and knowledge of the Divine perfections, by shining in the heart, so that those who are illuminated in this manner, behold the glory of God in Him, as in a glass reflecting, or an image representing the invisible one.

15. With reference to the entire work of creation, providence and grace, as delegated to Him, the Son of God is invested with all power, lordship and dominion, as Mediator. In Him, in this character, dwells the fullness of the Godhead.

16. In the first chapter of the Epistle to the Colossians, the inspired writer, after ascribing to Christ the creation of all things visible and invisible in heaven and earth, and declaring that he is before all things, and that by him all things subsist, adds that it pleased the Father that all fullness should dwell in him, and by him to reconcile to himself all things in heaven and earth, having made peace by the blood of his

cross: as though the exhibition made in his crucifixion had relation to all accountable creatures within the wide empire of moral government, procuring for the hosts of the unfallen, exemption from temptation, confirmation in holiness and union with him as their preserver and head; and laying the foundation of respite to the fallen angels and the human race.

17. "God would have his eternal Son to be incarnate, to take our nature on him, to be made man. What is his design in this incomprehensible work of his wisdom, love and power? Indeed, in the first place, it was for the redemption of the Church, by the sacrifice of himself, and other acts of his mediation. But there is that which is more general and comprehensive, and wherein all the concerns of the glory of God do centre; and this was, that he might gather all things into one in him, that the whole creation, especially that which was to be eternally blessed, should have a new head given unto it for its sustentation, preservation, order, honor and safety. All springs are in him, and all streams are unto him, and in and by him unto God. Who can express the Divine beauty, order and harmony of all things, that are in this their recapitulation in Christ? The union, and communion between angels and men, the order of the whole family in heaven and earth, the communication of life, grace, power, mercy and consolation to the church, the rule and disposal of all things unto the glory of God, do all depend hereon.

"There is no contemplation of the glory of Christ, that ought more to affect the hearts of them that do believe, with delight and joy, than this of the recapitu-

lation of all things in him. One view by faith of him in the place of God, as the Supreme Head of the whole creation, moving, acting, guiding and disposing of it, will bring in spiritual refreshment unto a believing soul.

"Did we live more in the contemplation of this glory of Christ, and of the wisdom of God in this recapitulation of all things in him, there is not any thing of our duty which it would not mind us of, nor any thing of privilege which it would not give us a sense of, as might easily be demonstrated.

"In particular the Lord Christ is glorious herein, in that the whole breach made on the glory of God in the creation by the entrance of sin, is hereby repaired and made up."—OWEN *on the Glory of Christ, Chap. XI.*

18. He possessed with the Father the glory of the Godhead before the world was. As God, he was eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth. When these perfections were to be made known in the works of creation, providence and redemption, He undertook, as Mediator, to manifest them. All things were delivered or referred to him. He was appointed and declared heir of all things; and is, in his official work, to be contemplated as the author, bestower and medium of all divine communications to creatures, and all intercourse, communion and fellowship of holy creatures with God.

19. The Divine Being is represented in the language of Scripture in various aspects and by a variety

of names, titles and designations of character, relations, offices, attributes and operations.

20. These names, titles and designations, though generally so appropriated as to distinguish the persons of the Godhead, and their official and covenant acts and relations respectively, from the one God, absolutely considered, are in numerous instances applied indiscriminately to the Father, the Son and the Holy Spirit.

21. This usage, so far from being in conflict with anything taught in passages which indicate personal acts or relations, sustains and confirms their restricted meaning.

22. The Divinity is one, possessed of all possible perfections; but the Godhead exists in three distinct persons. The perfections of the one Divine Being reside equally in the three persons. To each of them, separately or personally, all divine perfections belong and are properly ascribed. The acts of each person are therefore in reality, and as represented in the language of Scripture, the acts of God.

23. Considered, then, with respect to the counsels, purposes and acts or operations of God, as represented in the scriptures and manifested in the works of creation, providence, and redemption, it is proper to say: that all the acts of the Father, in covenanting with the Son, appointing and investing him with all power as Mediator, and rewarding his humiliation, vicarious sufferings, and victory over the apostate faction; and

all the acts of the Son, in his mediatorial work; and all the acts of the Holy Spirit, in his official agency, each and alike proceed from and express the will of the Godhead. They are each and all properly and equally divine acts. "Whenever Christ, in the capacity of Mediator, addresses the Father, he comprehends, under the name of God, the divinity which belongs also to himself."—CALVIN, *Book I., Cap.* xiii., § 26.

24. Those acts, therefore, which, in some passages of Scripture, are ascribed to *God*, and in others to the *Mediator*, are to be contemplated as Divine acts, performed by Him in his official character. Thus: "In the beginning *God* created the heavens and the earth." "By Him, *the Mediator*, were all things created." "*God*, who in time past spake to the Fathers by the prophets, hath in these last days spoken unto us by his *Son*." "The prophets searched diligently what the *Spirit of Christ*, which was in them, did signify." "When the Spirit of Truth is come, He will guide you into all truth. He shall receive *of mine*, and shall show it unto you. All things that *the Father* hath are *mine;* therefore said I, He shall take of *mine*, and shall show it unto you."

25. Practically, this usage of Scripture is a preservative from error. It habituates the mind to ascribe all divine acts to God, while it does not hinder a proper discrimination of the respective personal and official acts and relations.

26. Thus in the worship of God: The Father, the

Son, and the Holy Spirit are worshipped as distinct persons, only as viewed in their respective covenant or official relations.

27. The Divinity, absolutely considered, and by whatever name, title or designation indicated, is worshipped through the Mediator, and as manifested by Him. The existence and glorious perfections of that invisible Being are realized to the mind by faith in the manifestations made by our Lord Jesus Christ.

28. "There is one God, and one Mediator between God and man, the man Christ Jesus."—1 Tim. ii., "There is one God, of whom are all things, and one Lord Jesus Christ, by whom are all things."—1 Cor. viii. "By him (who superseded the Levitical priesthood) we draw nigh unto God: and by virtue of his eternal priesthood, he is able to save all who come unto God by him."—Heb. vii. "By him, therefore, let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks to his name."—Heb. xiii. "Through him we have access unto the Father."—Eph. ii. "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ."—1 Pet. iv.

29. Of the worship of Christ, the examples and injunctions are numerous. He constantly received the worship of his disciples while on earth. The Apostles, when selecting one to complete their number, addressed their prayer to him. Stephen prayed

to him to receive his spirit. The angels and saints in heaven worship him.

30. The Holy Spirit works inwardly in the minds of men; enlightens, changes, sanctifies; renders effectual to their conversion, sanctification and perseverance the truths manifested and the benefits purchased by Christ. His operations are graciously vouchsafed, solely on account of the mediation, sacrifice and intercession of Christ. His official work may be termed subjective; not originating or procuring, but applying benefits.

31. Hence, in respect to acts of worship, the peculiarity, frequently indicated in the Scriptures, occasioned by the peculiar office and agency of the Spirit. The saints worship God in the Spirit; they pray in the Spirit; they rejoice and sing in the Spirit. They have fellowship with the Father and the Son, caused by his indwelling influence; but they are no where said to have fellowship with the Spirit. The Father and the Son are in these exercises, objective to the mind, in their official relations. He is in or with the mind. It is by His official agency that all holy acts and exercises are induced; while it is only in such relations as make the Spirit objective to the mind, that He is personally worshipped. Thus, in all the doxologies to the ever-blessed Trinity, equal and undivided homage and praise are ascribed to the Father, the Son and the Holy Spirit. So likewise in the formularies of baptism.

32. Fellowship with the Father and the Son, as

represented 1 John i., signifies that the saints, being worshippers of the one true God, through Christ, and receiving by his mediation the blessings of pardon and salvation, do in their spiritual experience, their faith and hope, their worship, prayers and praises, participate in all the gifts, privileges and benefits which, in the economy of grace, are derived from the Father and the Son.

33. Fellowship with the Father results from adoption; with the Son, from union to him by faith; and springs from a mutual likeness and harmony of will, affections and designs, which are wrought in the soul by the Holy Spirit. He that is joined to the Lord is one spirit. The phrase, "If there be any fellowship of the Spirit," (Phil. ii., 1,) imports a fellowship or joint-participation in the effects wrought in the soul by the Holy Spirit, producing a fellow-feeling and mutual sympathy among the disciples of Christ in their sufferings and their joys.

34. The heathen fellowships were associations of men, united by a common sympathy or for secret purposes, who agreed in choosing the same object of idolatry, which they regarded as the head of their society and author of the benefits which they, as fellow-worshippers, expected jointly to participate. From the example of such fellowships, the Romish Sodalities were copied.

35. The late Dr. Hill, in his Lectures on Divinity, chap. iv., presents a lengthened critical examination of the principal passages of the New Testament

which expressly declare that Jesus is the Creator, viz: John i., 1—18; Colos. i., 15—18; Heb. i. His expositions of these, and references to other passages, leave no room to doubt but that the apparent is the real meaning of these portions of Scripture. In the conclusion, he observes: "When you take the language of the Old Testament, which makes creation the work of the true God, and the language of the New Testament, where creation is ascribed to Jesus, you discover the traces of a system which reconciles the apparent discordance. Jesus Christ is essentially God, always with the Father, united with him in nature, in perfections, in counsel and in operations. 'Whatsoever things the Father doth, these also doth the Son likewise.' The Father acts by the Son, and the Son, in creating the world, displayed that power and Godhead which from eternity resided in him. This system is delivered in the earliest Christian writers," etc.—*p.* 280.

36. In the succeeding chapter, the fifth, he in like manner shows that the same Divine Person is the preserver of all things; and that to Him the Scriptures ascribe the entire works of Providence. Upon the intimations of Scripture to this effect "is founded," he observes, "an opinion which, since the days of the Apostles, has been held by almost every Christian writer who admits the pre-existence of Jesus, that he who in the fulness of time was made flesh, appeared to the patriarchs, gave the law from Mount Sinai, spake by the prophets, and maintained the whole of that intercourse with mankind, which is recorded in the Old

Testament as preparatory to the coming of the Messiah."

37. He accordingly proceeds to exhibit the evidence of Scripture in support of this opinion, and particularly to show that all the appearances recorded in the Old Testament of one called Angel, and God, were personal appearances of Christ, the creator and governor of all creatures. At the close of this discussion he observes, "All these particulars laid together constitute an evidence which appears to be satisfactory, that Jesus Christ is the person who appeared to the patriarchs, and gave the law from Mount Sinai; who was worshipped in the Temple of Jerusalem, and who was announced by the prophets as the author of a new dispensation."—*p.* 299.

38. "The general principles," he observes again, "of the opinion—that He who in the fullness of time was made flesh, appeared to the patriarchs, &c., are these: God the Father is represented in Scripture as 'invisible, whom no man hath seen at any time.' But it is often said in the Old Testament, that the patriarchs, the prophets, and the people, saw God; and there is an ease, a familiarity of intercourse in many of the scenes which are recorded, inconsistent with the awful majesty of Him who covereth himself with thick clouds. The God of Israel, whom the people saw, is often called an angel, *i. e.*, a person sent; therefore he cannot be God the Father, for it is impossible that the Father should be sent by any one. But he is also called Jehovah. The highest titles, the most exalted actions, and the most entire reverence, are

appropriated to him. Therefore he cannot be a being of an inferior order. And the only method in which we can reconcile the seeming discordance is, by supposing that he is the Son of God—who being at a particular time 'made flesh,' and so manifested in the human nature, may be conceived without irreverence, to have manifested himself at former times in different ways."—*pp.* 282, 283.

CHAPTER II.

THE MEDIATORIAL WORK CHARACTERIZED BY OUTWARD AND VISIBLE MANIFESTATIONS.

1. This work contemplated as embracing the creation, preservation and government of all creatures, and as having for its object the manifestation of the Divine counsels and perfections, is in its nature external and visible; and our knowledge of it results from those operations of the Mediator which are objective to our apprehensions: we behold the visible works of his hand in the material creation, we hear his voice in his word, and witness the results of his agency in preserving and governing the dependent universe.

2. His adoption of this method warrants the assumption that created minds, whether angels or men, were, in the nature of the case, not more incapable of omniscience, than of acquiring a knowledge of the Divine perfections, except as they were manifested by acts and results, operations and effects, so brought within their observation as to be properly characterized as visible, or cognizable to their external perceptions, or their consciousness.

3. The fact that innumerable material worlds have been created, is evidence enough that outward, visible, tangible or otherwise perceptible subsistences distinct

and diverse in nature from mind, were necessary as a medium of Divine manifestations to rational creatures; that the existence and conditions of matter were necessary on account of the mode in which, from their nature and their limited faculties, rational creatures could alone receive or attain any knowledge of the Divine perfections.

4. Accordingly the Apostle argues, that as no man knows the thoughts, feelings, desires or purposes, of another's mind, except so far as he makes them known by words or acts within the observation or perception of others: so the things of God, his perfections and purposes, cannot be known unless manifested by audible revelation, or in other ways suited to man's capacities and modes of apprehension.

5. Hence, if intelligent creatures were to be brought into existence, and if it was to be the chief end of their existence that they should glorify and enjoy God, and if from their nature as created, finite and dependent beings, they could not intuitively or by virtue of any faculties of created moral agents, perceive or learn any thing of the Invisible One, without the accompaniment of an outward and visible machinery suited to their natures as intelligent creatures, as a telescope is suited to the material organ of vision, then the co-existence and conditions of the material creation were necessary to the end.

6. This necessity may be illustrated by supposing that after the work of creation no apostacy of angels or men had taken place, and consequently that no

moral evil, nor any of its attendant circumstances or consequences had entered into the system. In that case, the eternal power and Godhead of the invisible Creator would be manifested by the things which he had made; but his moral attributes would be, if at all, but very slightly and doubtfully indicated. Immutability, perfect holiness, justice, goodness, and other divine perfections, which are exhibited only by acts and results of acts, declarations, promises and threatenings, would find no place of manifestation in such a state of things.

7. No declaration or description of these perfections by revelation, oral or written, or in any manner analogous to that of human language, or in any other manner than by such acts and results as have taken place under the present system, could possibly convey any just or adequate notion of them. The character and glory of God, which they so largely constitute, would therefore remain essentially unknown. Created intelligences, should such a revelation be vouchsafed to them, would be aided in their attempts to understand it, and their conceptions of the things declared, by no prototypes, examples or analogies within their own experience or observation. Neither words nor symbols would, in such a case, be of any significance. Having no capacity or power to discern the thoughts or feelings of each other, any farther than they were externally manifested in some way intelligible to them; they surely could not discern the qualities, thoughts or affections of the Divine Mind. To suppose they could, would be to suppose them

able to comprehend that Mind, or to be omniscient and infinite.

8. It is in the nature of things that creatures should be incapable of any direct or immediate perception or discernment of the qualities or perfections of the Divine Mind. All their knowledge of the invisible Divinity is, and ever must be derived—the result of analogy and inference. That condition of their being, which renders their perceptions and ideas, or thoughts, successive in the order of time, precludes them from any direct apprehension of a being in whom no such condition exists, and who is in all respects infinite.

9. To manifest the perfections and thoughts of such a Being to creatures, therefore, required the existence and relations of material things, and such a course of outward and visible acts and events as has been exhibited by the Mediator. It is in the observation and experience of men in their relations to one another and to material things, that the symbols and analogies are furnished, by which they are enabled to understand the language of revelation respecting invisible and spiritual objects.

10. From the same necessary condition of created beings, it results that their knowledge is progressive. This holds as well in respect to angels as men, and equally with respect to physical and spiritual objects. But this forbids the supposition of their receiving any knowledge of the Divine Being by direct or immediate apprehension, or in any other way but by manifestation in acts, &c., adapted to their modes of per-

ception. They can know the faculties and dispositions of each others minds in no other way; much less the perfections of the Divine Mind. If they could know each others minds, or the Divine mind, by direct inspection or apprehension, their knowledge would not be progressive, but instantaneous. They would at once comprehend the objects of their attention.

11. Hence the otherwise unaccountable interposition of second causes, outward and visible instrumentalities in the operations of Divine Providence and grace. In all except the original creation, or the exercise of creative power in changing the nature of things, such instrumentalities are employed. The Invisible One thus manifests himself. Throughout all the realms of nature, and in all the relations and experience of dependent moral beings, this beautiful and wondrous system of instrumentalities prevails.

12. It is abundantly evident, both from reason and scripture, that the ultimate end of the works of creation and Providence, was to glorify God by the manifestations of his perfections, and the emanations of his goodness to creatures. This is therefore constantly held up to view in the inspired records, with reference to the works of creation, the work of redemption, the Divine dispensations to particular individuals and families and nations, and the object to be desired and pursued by all holy creatures.

13. Hence we read in Psalm xix., that "the heavens declare the glory of God, and the firmament

showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, &c." "All thy works praise thee, and thy saints bless thee. How manifold are thy works, in wisdom hast thou made them all, the earth is full of thy riches. The invisible things of Him from the creation of the world are clearly seen, being understood by things that are made. Having predestinated us to the adoption of children, by Jesus Christ, unto himself, according to the good pleasure of his will, to the praise of the glory of his grace." Passages like these abound in the Psalms and other parts of scripture. A single instance respecting an individual is taken from Romans ix., 17. "The scripture saith to Pharaoh, even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth."

"All that we know of the Almighty is gathered from his works. He speaks to us by the effects which he produces; and the signatures of power, wisdom and goodness, which appear in the objects around us, are the language in which God teaches man the knowledge of himself. From these objects we learn the Providence as well as the existence of God, because, while the objects are in themselves great and stupendous, many of them appear to us in motion; and through the whole of nature, we observe operations which indicate not only the original exertions,

but also the continued agency of a supreme invisible power."—HILL, *p.* 28.

"The language which we interpret, consists of signs, i. e. objects and operations which fall under our senses, employed to indicate that which is unseen. What are the looks, the words, and the actions of our fellow creatures, but signs of that internal disposition which is hidden from our view? What are the appearances which bodies exhibit to our senses, but signs of the inward qualities which produce these appearances? What are the works of nature but signs of that supreme Intelligence 'whom no man hast seen at any time.'"—HILL.

14. The Mediator who administers this entire system of things, had, before the first act of creation, the whole scheme in his view. He is Creator, Preserver, Lawgiver, Ruler, Redeemer, and Judge. His dominion as Mediator is universal. Of him, and through him, and to him, are all things, to whom be glory forever. In him all the types, prophecies and promises centre. He is the glory of all worlds, the luminary of the universe, John i., 9—the inexhaustible fountain of all the treasures of nature, grace and glory, Jeremiah ii., 13.

15. If we consider the nature, objects and extent of his undertaking, the various orders of intelligent creatures to be instructed by his manifestations, the occurence of apostacies, and the ensuing conflict with the powers of darkness, the mystery which otherwise hangs over the course of things in respect to the reign of idolatry and superstition, the terrific reign of evil

throughout almost the whole earth from age to age, under successive dispensations, will be in a great degree removed. Not only should the number of angels and men to be instructed, and the amount and variety of instructions be considered, but also the circumstance that by the economy adopted, a long succession of ages is required to complete the number of the human race. And it may be assumed that a less amount and variety of Divine manifestations, or a shorter period for their exhibition, could not suffice to prepare the unfallen and redeemed angels and men, for the scene which is to ensue of perfect peace, light, holiness and glory upon earth.

16. Such, then, being regarded as the necessary condition of finite or created intelligences as indicated by the course of proceedure adopted in the works of creation and providence, it is deemed allowable to assume, and in harmony with what the Scriptures teach, to believe that a knowledge of the Divine perfections can be attained by angels only in the same way as by men, namely, by beholding, experiencing, and contemplating his works.

17. Hence, the earnest attention with which, as the Scriptures intimate, they regard the Divine dispensations toward this world, and especially all that relates to the Redeemer and his people.

18. It is, therefore, believed that His mediation is as necessary to their instruction as to that of men, and that it would have been as necessary to the instruction of angels and men if no apostacy had taken place, as it is to fallen men at present.

19. With this view of the subject, let it be regarded as the design of the whole course of dispensations and events after the apostacy of man, to instruct the universe of intelligent creatures in respect to the omniscience, immutability, holiness, justice, goodness, and other perfections of the Godhead; and that along with such instruction was at the same time to be exhibited the nature, malignity, and evil of sin, and the impossibility of deliverance from it or its penal consequences, except through the vicarious death of Christ; and the reason, or one reason, will present itself for the course of dispensations which preceded his advent, and for the typical sacrifices, and the prophecies, and institutions which pointed to him, and by which the whole scheme of his manifestations as Redeemer was unfolded.

20. Another class of truths otherwise undiscoverable, relating to the divine counsels and sovereignty, was taught in the course of these dispensations, in connection with the selection of Abraham and his descendants to be the chosen people of God, while the nations at large were left in the darkness and bondage of idolatry, under the dominion of sin and Satan.

21. Let it further be considered, that the most glorious manifestations of the divine perfections which we know, or can conceive anything of, are made in the work of Redemption; that every step in this work has relation to the fallen state and sinful conduct and character of men, and the malevolent opposition, rivalship and usurped dominion of Satan; and that

angels are as deeply concerned as men can be to see the divine perfections and government vindicated, under the aspect presented by this scene of apostacy and rebellion; and there will appear a broad foundation for this view of the subject, and a probable reason for the gradual developments made under successive dispensations. The lessons to be taught were such, as even angels, it may well be supposed, could not more rapidly learn.

22. This view is most strikingly indicated and confirmed, by the fact that the Mediator, in the execution of his work as Prophet, Priest and King of Zion, assumed a visible form often in appearance, prior to his taking a human body; that as incarnate, he was seen of angels; and as the object of the united love, homage and praise of angels and men for ever and ever, he will continue incarnate, to be visibly recognized as God manifest in flesh.

23. It would seem to have been the opinion of those who distinctly ascribe the works of creation and providence to Christ, that in those works he acts not officially as Mediator, but simply as God; and that his official or mediatorial work commenced after the fall, and has reference only to man in his fallen state. This does not appear to be consistent either with the language of Scripture, or with the nature, connections and objects of the works referred to.

The covenant in which his official appointment and undertaking were founded, was entered into prior to the first exercise of creative power. His people were chosen in him before the creation of the world.

He was appointed heir of all things which were to be —by him all things were made—in him was the life of man—he upholds all things—by him our sins are purged.

His works of creation and providence are most emphatically announced in immediate connection with his work of Redemption, when he is brought into view as the Mediator incarnate: "in whom we have redemption through his blood—who is the image of the invisible God, the first-born—the first producer —of every creature: for by him were all things created that are in heaven and that are in earth, visible and invisible—and he is before all things, and by him all things consist; and he is the head of the body, the church—for it pleased the Father that in him should all fullness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."—Col. i.

"He was in the world, and the world was made by him, and the world knew him not. He came unto his own and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John i.

In the Apocalypse the representatives of the angelic hosts and of the redeemed church, are beheld unitedly worshipping him that sat upon the throne, saying, "Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created."—Rev. iv.

24. "What may be known of God, is his nature and existence, with the holy counsels of his will. A representation of them unto us, is the foundation of all religion, and the means of our conformity unto him, wherein our present duty and future blessedness do consist. For to know God, so as thereby to be made like unto him, is the chief end of man. This is done perfectly only in the person of Christ, all other means of it being subordinate thereunto, and none of them of the same nature therewithal. The end of the world itself is to instruct us in the knowledge of God in Christ. That, therefore, which I shall now demonstrate is, that in the person and mediation of Christ, there is made unto us a blessed representation of the glorious properties of the Divine Nature, and of the holy counsels of the will of God." —OWEN *on the Person of Christ, Chap. V.*

25. "If it was God's intention, as there is great reason to think it was, that his works should exhibit an image of himself their author, that it might brightly appear by his works what manner of being he is, and afford a proper representation of his divine excellencies, and especially his *moral* excellence, consisting in the *disposition of his heart;* then it is reasonable to suppose that his works are so wrought as to show this supreme respect to himself, wherein his moral excellency does primarily consist. It seems a thing in itself fit, proper and desirable that the glorious attributes of God, which consist in a sufficiency to certain acts and effects, should be exerted in the production of such effects, as might manifest the infinite power, wisdom, righteousness, goodness, etc., which are in

God. If the world had not been created, these attributes never would have had any exercise. The power of God, which is a sufficiency in him to produce great effects, must forever have been dormant and useless as to any effect. The divine wisdom and prudence would have had no exercise in any wise contrivance, any prudent proceeding or disposal of things; for there would have been no objects of contrivance or disposal. The same might be observed of God's justice, goodness and truth. It seems to be a thing in itself fit and desirable, that the glorious perfections of God should be known, and the operations and expressions of them seen by other beings besides himself. As there is an infinite fullness of all possible good in God, a fullness of every perfection, of all excellency and beauty, and of infinite happiness; and as this fullness is capable of communication or emanation *ad extra;* so it seems a thing amiable and valuable in itself, that it should be communicated or flow forth; that this infinite fountain of good should send forth abundant streams; that this infinite fountain of light should, diffusing its excellent fullness, pour forth light all around. Thus it appears reasonable to suppose, that it was what God had respect to as an ultimate end of his creating the world, to communicate of his own infinite fullness of good; or rather it was his last end, that there might be a glorious and abundant emanation of his infinite fullness of good *ad extra*, or without himself. It is evident that the glory of God is the ultimate end of the work of redemption; which is the chief work of Providence toward the moral world, as is abundantly manifest from Scripture: the whole universe being put in subjection to

Jesus Christ; all heaven and earth, angels and men, being subject to him, as executing this office; and put under him to that end, that all things may be ordered by him in subservience to the great designs of his redemption."—PRESIDENT EDWARDS' "*End in Creation.*"

26. That creatures cannot, either in the present or future state, see God otherwise than through the manifestations made by Christ, appears from the following Scriptures:

1 Timothy vi., 13–16: Paul charges Timothy, in the presence of God and of Christ Jesus, to keep the commandment he had delivered, till the future appearing or advent of Christ; which appearing at the time appointed, would be shown by Him who delegated to Christ the work of mediation, namely: the Blessed and only Potentate, "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see; to whom be honor and power everlasting. Amen."

John i., 18: "No man hath seen God at any time. The only begotten Son who is in the bosom of the Father, he hath declared him." John vi. 46: "Not that any man hath seen the Father, save he which is of God, he hath seen the Father."

John xiv., 9: "He that hath seen me hath seen the Father," *i. e.* in the only way possible, viz: as manifested by the Son. See xv., 24: "Ye have both seen, hated," etc. John viii: "I speak that which I have seen with my Father."

These, and like passages teach, that in the nature of the case, God is and ever must be absolutely invisi-

ble; and that all the knowledge of him which is possible to creatures, is externally manifested by Christ.

27. The angels appear to have been constant and earnest spectators of the events of the mediatorial administration, and in various ways to have shown their deep interest in them as the means of their instruction. They are represented as eagerly desiring to understand the things revealed to the ancient prophets concerning the sufferings and work of Christ, 1 Pet. i., 12. They appeared in multitudes to attest his advent in a doxology of praise to God. They ministered to him on the occasion of his temptation in the wilderness, and during his agony in the garden; and awaited and announced his resurrection. Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation? As indicating the lively interest which they take in the salvation of individuals, and in the faithful teaching of the gospel as instrumental to their progress in knowledge, it is represented that they rejoice when the doubtful issue of awakening and conviction in the sinner's mind results in repentance,—rejoice to witness the recovery and salvation of one previously lost, and under the dominion of Satan. And the Apostle Paul after specifying a variety of ministerial duties in his first epistle to Timothy, chap. iv. and v., says, "I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things." And elsewhere, 1 Cor., iv. 9, speaking of the afflictions to which the Apostles were subjected, he says, "We are made a spectacle unto the world,

and to angels and to men,"—a spectacle, the meaning doubtless is, by which angels and men are instructed.

28. The progressiveness of the knowledge of saints and angels hitherto, and the attainment of it through the manifestations made by the son of God, considered in connection with the great accessions to be made to it hereafter, would seem to indicate that manifestations of the like character would be the means of its future progress. That their acquisitions of knowledge in future, like those heretofore, will be gradual and progressive, cannot be doubted; and it is hardly to be conceived that they should take place otherwise than by the same means. If a course of outward and visible manifestations is adapted to the instruction of angels as well as of men, no reason can be imagined why such a course, increasing in magnificence and glory, and exhibiting the sequel and results of incipient and preliminary measures, should not be adapted as well to men in another state, as to angels.

29. "The saints in heaven will behold the torments of the damned. 'The smoke of their torment ascendeth up for ever and ever.' Isa. lxvi., 24: 'And they shall go forth and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring to all flesh.' And in Rev. xiv., 10, it is said, that they shall be tormented in the presence of the holy angels, and in the presence of the Lamb. So they will be tormented in the presence also of the glorified saints.—Hereby the

saints will be made more sensible how great their salvation is. Every time they look upon the damned, it will excite in them a lively and admiring sense of the grace of God, in making them so to differ. This, the Apostle informs us, is one end of the damnation of ungodly men. Rom. ix., 22, 23. The sight of hell-torments will exalt the happiness of the saints forever. The sight of the wonderful power, the great and dreadful majesty, and awful justice and holiness of God, manifested in the eternal punishment of ungodly men, will make them prize his favor and love vastly the more; and they will be so much the more happy in the enjoyment of it."—EDWARDS, *Vol.* vii., *pp.* 409, 410.

30. Whoever considers the modes in which matter is cognizable to intelligent creatures of the human race, as by vision for example; and how the power of vision is enlarged, both with respect to remote and minute objects by the telescope, the microscope, and other optical instruments; and that in a mode of existence like that of angels, the power of vision may be enlarged to an extent inconceivably surpassing that attainable by the aid of such instruments, so as to bring objects which to us are immeasurably distant from each other, within immediate and minute inspection from any given point of observation; and that a similar enlargement of power may take place in respect to sounds, and perhaps in other ways; cannot fail to be struck with the wonders of manifestation of Divine power, wisdom and goodness, which may be made to the intelligent universe by the works of creation and providence. The grounds of these

modes of perception, the laws of optics, acoustics, &c., are inherent in the very nature of material things, or in the intuitions and modes of thought in created minds; from which, and from their adaptations alike to objects present and remote, vast and minute, it is but reasonable to infer that they are fully and intimately perceived. To suppose this in reference to angels and to men in the future state, implies nothing inconsistent with their limited faculties, or their dependent condition as creatures. It is but supposing them to do directly and more extensively, what we do by the aid of instruments. There is nothing incongruous or extravagant in supposing them to perceive objects as much more remote, and as much more minute, than those which are cognizable to us by the aid of optical instruments, as these exceed in distance and minuteness those which are perceived by the naked eye. And hence, as is inferable also from other considerations, it is reasonable to conclude that there is nothing in the accidents or conditions of matter to obstruct their vision. If their power is adequate to perceive all that is in the nature of things perceivable by creatures, however vast and minute, if the Divine purpose in the minutest organisms was, as truly as in the larger, that of manifestation; or if the wonders of Divine power and wisdom are as instructively exhibited in the smallest, as in the largest objects, the supposed extent and exercise of their power may be reasonably admitted.

31. This view corresponds with the infinite variety which exists in the works of creation, and equally with the infinite diversity in the works of Providence.

If the chief object of both is the manifestation of the invisible One, doubtless all the manifestations made in and by them, are perceived by innumerable intelligent creatures. With respect to the mental acts of such creatures, indeed, it may be necessary to suppose, that in order to their being discernable to each other, they should have some relation to matter; but such a supposition, even in regard to angels, is not forbidden by any thing that we know concerning them.

32. Some suggestions upon this subject may perhaps be derived from a consideration of those instances, recorded in Scripture, in which persons and objects ordinarily invisible, were disclosed to the view or apprehension of holy men.

The scene on Mount Tabor, as described by the Evangelists, is a signal example of this nature.

The disciples were endowed for the time, with the faculty of seeing the persons of Christ, and of Moses and Elias, as they appear in their glorified state. The change by which this became possible, was evidently wrought upon the faculties of the disciples. Their power of natural vision was suspended. While Jesus prayed, (Luke ix., 29.) his visage became resplendent as the sun, and his vestments as the light; Moses and Elias appeared in glory, and conversed with him respecting the death which he should accomplish at Jerusalem; while this was passing, the disciples were insensible, overcome with sleep. When they awoke, or were enabled to exercise the necessary faculty of discernment, they saw the glory of Jesus, and the two men who were with him. While Peter in his entranced state, was speaking, the scene was reversed;

Moses and Elias became invisible; a cloud enveloped the disciples; they heard a voice out of the cloud; and Jesus appeared alone with them as before.

A like change passed upon John in those visions of the Apocalypse, in which he saw objects which were invisible to him in his natural state. See chap. i., iv., &c. He was ravished in spirit. As soon as he saw the glorified person of Christ, he fell at his feet as dead. He saw thrones and persons, and heard voices.

The visions of the like nature of Ezekiel, and of Isaiah, suggest the same explanation. The exercise of their bodily organs of sense, appears to have been suspended. They saw what was not visible through the bodily organs of vision, at least in the ordinary and natural use of them, and heard what was not audible to the natural ear. The case of Elisha's servant when he saw hosts of angels as chariots of fire, may, with some other instances, perhaps, be considered as of the same class. The vision of Paul on his way to Damascus, is a case in point. He saw the risen glorified person of Jesus, in such a manner as to qualify him to testify to his resurrection. As in most of the other instances referred to, he fell to the earth as dead, on beholding the ineffable glory, more dazzling and resplendent than the sun.

Is it not probable that when Christ shall come to rebuild the tabernacle of David, which is fallen down, that he will appear in his glory, producing instant conviction of all the truths of his word?

33. The created universe may be conceived of as a sphere, within which are included all creatures, and all the adaptations and relations proper to them.

These adaptations and relations are essential to them as creatures, and not less so to intelligent and accountable, than to irrational and inanimate creatures. The foundation for our ideas of space, and of time, in so far as it rests on any thing external to our minds, is in those relations. It will forever, therefore, be necessary to rational creatures to exist in connection with those relations; unless in their future state they are to be more than creatures, by being exempted from that law by which their thoughts and feelings are successive. It is therefore contrary to all that we know of the faculties and capacities of man, to suppose that in a future state he will be removed from those concomitants of his being; removed from the relations upon which time and succession depend: and it is in harmony with his nature, and with the obvious meaning of the Scriptures, to believe that the soul will in the future state be invested by a material body, and that man will exist in connection with such relations as attend his present state.

34. Our blessed Saviour, when on earth, constantly referred in his discourses, to the works of creation and providence, as teaching important truths concerning their unseen author. Thus he calls them to consider the lilies of the field, which by the Divine Providence are clothed in beauty exceeding that of Solomon when arrayed in the most gorgeous insignia; and adds, "if God so clothe the grass, shall he not much more clothe you?" i. e. behold and trust in the wisdom, goodness and universal agency and care of the Divine Providence, as manifested in these objects. Again: when the disciples asked respecting

the blind man, whether he was born blind on account of the sins of his parents or his own, Jesus answered that he was born blind that the works of God should be made manifest in him. His condition of blindness showed the Divine sovereignty and purpose, and gave occasion to a miracle, by which the divinity of Christ, and the mercy of God in him, were exhibited.

By the first miracle exhibited by him, that at Cana, it is said by the Evangelist, he manifested forth his glory.

35. "The infinitely wise contriver of us and all things about us, hath fitted our senses, faculties, and organs, to the conveniences of life, and the business we have to do here. We are able by our senses to know and distinguish things; and to examine them so far as to apply them to our uses, and several ways to accommodate the exigencies of this life. We have insight enough into their admirable contrivances and wonderful effects, to admire and magnify the wisdom and goodness of their author. If the most instructive of our senses, seeing, were in any man a thousand, or a hundred thousand times more acute than it is now by the best microscope, things several million times less than the smallest object of his sight now, would then be visible to his naked eyes, and so he would come nearer the discovery of the texture and motion of the minute parts of corporeal things; and in many of them probably get ideas of their internal constitutions." 'And here give me leave to propose a conjecture, that since we have some reason to imagine' "that spirits can assume to themselves bodies of different bulk, figure and conformation of parts;

whether one great advantage some of them have over us, may not lie in this, that they can so frame and shape to themselves organs of sensation or perception, as to suit them to their present design, and the circumstances of the object they would consider. What wonders would he discover, who could so fit his eyes to all sorts of objects, as to see when he pleased, the figure and motion of the minute particles in objects. I doubt whether we can imagine any thing about the knowledge of angels, but after this manner, some way or other, in proportion to what we find and observe in ourselves."—LOCKE ON HUMAN UNDERSTANDING, *folio* 130, 131.

36. "The saints in leaving this world, and ascending to heaven, do not go out of sight of things appertaining to Christ's kingdom on earth; but, on the contrary, they go out of a state of obscurity, and ascend above the mists and clouds into the clearest light; to a pinnacle, in the very centre of light, where every thing appears in clear view. They have as much greater advantage to view the state of Christ's kingdom, and the works of the new creation here, than while they were in this world, as a man that ascends to the top of an high mountain has greater advantage to view the face of the earth, than he had while he was in a deep valley, or thick forest below, surrounded on every side with those things that impeded and limited his sight. Nor do they view as indifferent or unconcerned spectators: any more than Christ himself is an unconcerned spectator.

"The happiness of the saints in heaven consists very much in beholding the glory of God appearing

in the work of redemption. For it is by this chiefly that God manifests his glory, the glory of his wisdom, holiness, grace, and other perfections, to both saints and angels, as is apparent by many Scriptures. And, therefore, undoubtedly their happiness consists very much in beholding the progress of this work in its application and success, and the steps by which infinite power and wisdom bring it to its consummation. And the saints in heaven are under unspeakably greater advantage to take the pleasure of beholding the progress of this work on earth than we are that are here; as they are under greater advantages to see and understand the marvellous steps that divine wisdom takes in all that is done, and the glorious ends He obtains, the opposition Satan makes, and how he is baffled and overthrown. They can better see the connection of one event with another, and the beautiful order of all things that come to pass in the church in different ages that appear to us like confusion.

"The pure in heart are blessed, for they shall see God. Their beatifical vision of God is in Christ, who is that brightness or effulgence of God's glory by which his glory shines forth in heaven to the view of saints and angels there, as well as here on earth. This is the Sun of righteousness, that is not only the light of this world, but is also the sun that enlightens the heavenly Jerusalem, by whose bright beams it is that the glory of God shines forth there to the enlightening and making happy all the glorious inhabitants. 'The lamb is the light thereof, and so the glory of God doth lighten it.' None sees God the Father immediately, who is the king eternal, immortal, invisible: Christ is the image of that invisible

God, by which he is seen by all elect creatures. The only begotten Son that is in the bosom of the Father, he hath declared him, and manifested him. None has ever immediately seen the Father, but the Son; and none else sees the Father any other way, than by the Son's revealing him."—President EDWARDS *Sermon on the death of Brainerd.*

37. "Simple as our sense of hearing may seem, it affords a striking specimen of that almost infinite variety which is not inconsistent with the closest resemblance, and the notion which we may form of the innumerable varieties of sound, is, perhaps, not more vast, when we attempt to wander over its boundless discrepancies, than when we limit ourselves to its greatest similarities, in a single word of a language, or, in that which we might be inclined at first to regard as simplicity itself, a single musical tone."—BROWN'S *Philosophy of the Human Mind. Vol.* i., *p.* 306. Again, *p.* 465, "That the changes which take place, whether in mind or in matter, are all, ultimately, resolvable into the will of the Deity, who formed alike the spiritual and material system of the universe, is a truth as convincing to our reason as it is delightful to our devotion. The eye which looks to heaven seems, when it turns again to the scenes of earth, to bring down with it a purer radiance, like the very beaming of the presence of the Divinity, which it sheds on every object on which it gazes—a light

> "That gilds all forms
> Terrestrial, in the vast and the minute;
> The unambiguous footsteps of the God,
> Who gives its lustre to an insects wing,
> And wheels his throne upon the rolling worlds."—COWPER

38. "If we suppose an order of beings endued with every human faculty but that of sight, how incredible would it appear to such beings, accustomed only to the slow informations of touch, that by the addition of an organ of an inch diameter, they might be enabled in an instant of time, without changing their place, to perceive all the variety of a landscape? Would it not appear still more astonishing to such beings, if they should be further informed, that, by means of this same organ, we can perceive the tempers and dispositions, the passions and affections of our fellow-creatures, even when they want most to conceal them? That when the tongue is taught most artfully to lie and dissemble, the hypocrisy should appear in the countenance to a discerning eye; and that by this organ, we can often perceive what is straight and what is crooked in the mind as well as in the body?"—REID'S *Inquiry into the Human Mind, chap.* vi., *sect.* 1.

39. The entrance of sin into this world, rendering it a principal scene of the rebellious career of Satan, and especially of his opposition to the Mediator and his people, was an infraction and interruption of the plan and course of Divine manifestations, to which the earth was originally adapted, and which would have taken place had man continued in his original state of innocence.

40. "Man's deviation from his duty was a disorder, it seems, in the moral system of the universe, for which nothingless than Divine wisdom could devise a remedy,—the remedy devised nothing less than

divine love and power could supply. Man's disobedience was, in the moral world, what it would be in the natural, if a planet were to wander from its orbit, or the constellations to start from their appointed seats. It was an evil for which the regular constitution of the world had no cure, which nothing but the immediate interposition of Providence could repair. In man, in his fallen state, there is nothing which the divine love could make its object. But the divine intellect contemplates every part of its creation in the whole extent of its existence: and that future worth of man, to which he shall be raised by the divine mercy, is such as moved the divine love to the work of his redemption."—HORSELEY's *Sermon on Rom.* iv., 25.

41. That infraction and interruption will be remedied or superseded by the work of redemption. The derangements consequent upon the fall will be overcome. The rebellion will be quelled. Christ will achieve a perfect victory over Satan, confound his devices, and defeat his purposes; and will, in the result, accomplish all the manifestations originally intended had sin not intruded, in addition to those peculiar to the conflict with the hosts of rebellion and the powers of darkness. In his triumph over sin and Satan, he will make the earth the scene of holiness and enduring happiness.

42. President Edwards, in a beautiful elucidation of Romans viii., 19—22, "The earnest expectation of the creature waiteth for the manifestation of the Sons of God. For the creature was subject to vanity not

willingly," &c. (*Works*, vol. iii. p. 391,) has the following observations:—"The whole creation is, as it were, earnestly waiting for that day. For that day is above all other times, excepting the day of judgment, the day of the manifestation of the sons of God. This visible world has now for many ages been subjected to sin, and made, as it were, a servant to it, through the abusive improvement that man, who has the dominion over the creatures, puts the creatures to. Thus the sun is a sort of servant to all manner of wickedness, as its light and other beneficial influences are abused by man, and made subservient to their lusts and sinful purposes. So of the rain, and fruits of the earth, and the brute animals, and all other parts of the visible creation; they all serve men's corruption, and obey their sinful will: and God doth in a sort, subject them to it; for he continues his influence and power to make them to be obedient, according to the same law of nature whereby they yield to man's command, when used to good purposes. It is by the immediate influence of God upon things, acting upon them according to those constant methods that we call the laws of nature, that they are ever obedient to man's will, or that we can use them at all. This influence of God continues to make them obedient to men's will, though wicked: which is a sure sign that the present state of things is not lasting: it is confusion; and God would not suffer it to be, but that he designs in a little time to put an end to it, when it shall no more be so. Seeing it is to be but a little while, God chooses rather to subject the creature to man's wickedness, than to disturb and interrupt the course of nature according to its stated laws: but

it is, as it were, a force upon the creature; for the creature is abused in it, perverted to far meaner purposes than those for which the author of its nature made it, and to which he adapted it. The creature, therefore, is, as it were, unwillingly subject: and would not be subject, but that it is but for a short time, and it, as it were, hopes for an alteration. It is a bondage the creature is subject to, from which it was partly delivered when Christ came, and the gospel was promulgated in the world: and will be more fully delivered at the commencement of the glorious day we are speaking of, and perfectly at the day of judgment. This agrees with the context, for the apostle was speaking of the present suffering state of the church. The reason why the church in this world is in a suffering state, is that the world is subjected to the sin and corruption of mankind.

"All the intelligent elect creation, all God's holy creatures in heaven and earth, are truly and properly waiting for, and earnestly expecting that event."

43. With respect to the selection of this earth as the scene of manifestation for the instruction of the whole universe of creatures, it may be observed:

(1.) That so far as we know or have reason to suppose, the human is the only race of intelligent creatures which is perpetuated by succession of births; and, that this peculiar constitution or appointment, gives occasion to a very large class of manifestations, acts, provisions, and events, for which there could be no place under a different system. Suffice it to suggest, that this may be considered with reference to the dealings of God with parents, families, and na-

tions; with reference to trains of events, succeeding and depending on one another, and connected with and affecting the conduct, condition and destiny of individuals, families and nations; with reference to prophetic announcements which required succession of persons and events; and with reference to the exhibition of human character and agency, and of satanic and human wickedness under various dispensations, and in every possible variety of circumstances.

But it may be more particularly observed:

(2.) That this constitution admitted, that the first of the race should be the federal head and representative of his descendants, should stand in their law-place, enter into covenant both for himself and his posterity, so that his violation of the covenant should compromit them as fully as himself.

(3.) The incarnation of Christ, the occurrence of which, at an appointed time in the progress of events, was essential to the scheme of manifestation, was provided for by this constitution; and since the human nature which he assumed was sinless, it is apparent that he could not have assumed such a nature out of a fallen race but for this arrangement of succession.

In a word, it is quite obvious that the relations of men to one another, to their creator, preserver and moral governor, and to the circumstances and events which affect them, are quite different under this economy, from what we can conceive of their being under any other economy; and all those divine manifestations which have a bearing on these relations, or to which they are adapted or give occasion, are such as could take place only under this economy.

44. The kingdom of the Mediator is an everlasting kingdom. His lordship and dominion will never cease. "Thy throne, O God, is for ever and ever." In the end, He is to be universally recognized in his official character; every knee will bow, and every tongue confess that he is Lord, to the glory of God the Father.

45. In laying the foundations of such a kingdom there seems an obvious propriety and great beauty in its being commenced with an inferior class of creatures, in an insignificant province of the material creation. Such a method gives occasion for ever-growing magnificence and glory in the superstructure as it advances, and for the impressive contrasts and increasing splendor of manifestations required in the exhibition of his character.

46. If what has been advanced is well founded, the following, among other inferences, must be admitted.

(1.) That the modern theory of geologists respecting the antiquity of the earth and a diversity of centres and epochs of creation, is without foundation. To palm that theory upon the world as the result of scientific discovery and demonstration, as though a denial of it was a denial of ascertained facts, by which science and Scripture were brought into opposition and conflict, is grossly dishonest, and exhibits a remarkable degree of hardihood. The theory is mere matter of inference from facts. It assumes, but does not prove that the facts could have been caused, and can be accounted for in no other way than that assigned by the geologists. If the origin and purpose of

the creation, preservation and government of this world, and of all worlds and creatures, were such as has been set forth, that theory cannot be true.

The more recent and boldly Atheistic system, which —taking the modern geological hypothesis for its basis—ascribes the formation of worlds and of all inorganic objects to the law of *gravitation*, and the production of living creatures, and all organic objects to the law of *development*, is palpably inconsistent with any and every view of what is taught in the Scriptures, concerning the creation and government of the world. According to this system, the operations of those two laws account for every thing. Man is developed like everything else, from inherent qualities, and his actions depend solely on his own organization. The masses of space are formed by *law*. In due time *law* makes them theatres of existence for plants and animals. Sensation, disposition, intellect, are all in like manner developed and sustained in action by *law*. The lower animals all have minds, of the same nature as man, only less perfectly developed. All animals—including man—are formed for enjoyment, as the end of their being. Evil is only an exception to the natural and all but uniform results of the operations of the Laws referred to—an exception which never occurs under the mechanical operations of these *Laws*, as in the formation of suns and systems; but from their operations on meteorology, life and mind, evil arises from the great variety of related and conflicting results.

Shall man complain of being subject to these evils which he had no hand in procuring? Let him be ashamed to complain! The laws to which he owes

his existence and his enjoyments have done more for him than for the inferior animals. In due time in the progress of development, he came forth into being. The Law had respect not to individuals, but to the species; and as a whole, the species is very well provided for and very well off. The individual is nothing—the race as an aggregate is alone to be considered. If an individual suffers ever so many evils, physical, social, or mental, let him reflect that this results from no prejudice or partiality against him. The system has the fairness of a lottery, in which every one has a like chance of drawing a prize. And if, after all, there be a God who created and governs the world, he, doubtless, will know the wrongs we suffer here, and will do us ample justice in some future stage of development, some higher sphere.

This theory or system, rests on and results legitimately and necessarily from the latest geological hypothesis, and may be expected to have the same disciples and alike currency. The author of it admits its inconsistency with the Bible, or what the Bible is supposed to teach, and with religious beliefs. But he argues that such beliefs involve questions for the settlement of which our knowledge is not yet ripe. And since the truths of geology, though inconsistent with the Mosaic record, are found to be irresistible, and are admitted, and mankind continue to regard the Scriptures with the same respect as before; so in regard to his hypothesis, he asks, "may not the sacred text, on a liberal interpretation, or with the benefit of a new light reflected from nature, or derived from learning, be shown to be as much in harmony with the novel-

ties of this volume, as it has been with geology and natural philosophy ?"

(2.) Those systems of Scripture interpretation which resolve the appearances and acts of the Mediator, and all that concerns the future in his administration, into invisible operations and influences, must be erroneous. If the course of outward and visible manifestations heretofore, was adapted to the capacities, and designed for the instruction of intelligent creatures, the inference cannot well be avoided or deemed unsafe, that the interpretations of the prophecies which are distinctively termed literal, and which contemplate in their fulfillment an exhibition of outward and visible scenes, are, so far as the principle is concerned, entitled to be exclusively relied on.

It happens accordingly that the partisans of a figurative or spiritual interpretation of the unfulfilled announcements of prophecy, are forced by their theory to explain away in like manner the visible operations and appearances of the past. Thus, the Scripture account of the Creation, of the Deluge, the destruction of Sodom, the various miracles, and visible manifestations of the Jewish and Christian Scriptures, and even the resurrection of the dead, are explained away or made to mean anything but what the record obviously imports. The language of divine revelation is in this way made to seem less intelligible, less adapted to instruct, less certain in its import, than the fossil relics of geology, which after ages of oblivion, have just emerged from the bowels of the earth to supply the means of correcting the sacred text.

CHAPTER III.

THE WORK OF CHRIST CONSIDERED AS INVOLVING A CONFLICT WITH SATAN AND THE POWERS OF DARKNESS.

1. In the Scriptures, Satan is represented as the adversary of the Son of God; as striving to counteract his purposes, to defeat his work of redemption, and to harrass his followers, and deceive, corrupt and destroy the whole human race.

2. Having through their federal head procured the apostacy of the race, and involved them in the guilt and doom of rebellion, he assumed dominion over them as leader of the revolt, and made the earth the theatre of his rival kingdom, his empire over fallen angels and men, in opposition to the throne and government of the Mediator.

3. To maintain this dominion over the human race, in opposition to the blessings and restraints of a merciful Providence, the lights of revelation, the voice of conscience, the hope of pardon, the dread of punishment, and all the ordinary means and special interpositions employed for their recovery; and so to maintain it as to uphold his rebellion and sustain his enmity and malevolence, it was necessary that he should effectually deceive them in their successive generations; that he should assume to possess the prerogatives

of the rightful sovereign of the world; that he should claim to be the god of the world, its prince and possessor, exercising power over the elements, controlling the events of Providence, dispensing good and evil, temporal and spiritual; and as such, claiming homage, worship and obedience.

4. To impose upon the reason and conscience of men, and blind them to their true interests, and to all that concerned their duties and their safety, it was necessary that he should counterfeit every divine institution, and give the lie to every divine injunction, promise and threatening; turning light into darkness, and truth into falsehood. The evidence of miracles must be nullified by the arts of magic; the announcements of prophecy, by auguries, oracles and diabolical inspiration of false prophets. Men must be trained to deceive, corrupt, torment and destroy each other. The world must be filled with darkness, error, superstition, misery, crime and blood. Ignorance, intolerance, vice, cruelty, oppression, persecution, tyranny, selfishness, malice, murder and war, must prevail in the minds and occupy the hands of men, to render certain and speedy their temporal and eternal destruction, and counteract the designs and offices of mercy.

5. "The intention of the devil in seducing our first parents, was to destroy them, and thereby to put an end to the human species. This malicious design the Son of God rendered ineffectual, by assuming our nature, and in that nature dying as a sacrifice for sin. 'Him who had the power of death.' The Apostle's meaning is, that the devil, at the beginning of the

world, had the power of bringing death on all mankind, by tempting their first parents to sin. Hence, he is called a murderer from the beginning, and a liar and the father of it. It was a power usurped by guile." —MACKNIGHT'S *note on Heb.* xi. 14.

6. Exaltation was the result and reward of Christ's humiliation. He voluntarily humbled himself, even to the death of the cross; and therefore God exceedingly exalted him, in the view of the universe, giving him a name which is above every name—that thenceforth, the angelic hosts and the whole human race should bow to him, and every tongue should acknowledge him as Lord, to the glory of God the Father.

7. This, and passages of similar import, seem to indicate, that in the delegated official works of creation and providence, in which he was subordinate to the Father, the Son of God assumed such a relation and connection with created natures, that his supreme lordship over all creatures, was denied by apostate angels and men; viewing him in that connection, they refused him Divine honors; especially after taking, or making known his intention to take, the nature of man, a creature inferior to Angels, into union with his Divine person.

8. But his mediatorial work, from the first, required this connection; and by carrying out that work, becoming incarnate, suffering an expiatory death, conquering death and subjecting all enemies, and all opposition to his claims, he at length secures the homage of all creatures to his person as God-man:

all the different orders of intelligent creatures throughout the universe, both good and bad, acknowledge his supremacy, dignity and glory as Lord.

9. All creatures were required to regard the Mediator as the only medium of communication, connection and intercourse with the Divinity. They were to feel that to him they owed their existence, preservation and all benefits; that he administers over them a providential and moral government; that he interposed, in his work of redemption for the delay of retribution to the fallen race of man, the exercise of mercy towards them, and the recovery and salvation of a portion of them; that he is the way, the truth and the life; that of him, and through him, and to him are all things.

10. To this economy, to his office as Mediator, to his work of manifestation, to his person and character as God-man; and to his position, relations and claims as the sole medium of divine knowledge and benefits; as possessing in his official character, all power in heaven and earth, and being entitled, as God-man, to divine worship and praise: Satan and his angels, and fallen men, in their rebellion are emphatically opposed. Their enmity, and all the forms and devices of their wickedness, are directed against him and his work as Mediator, under every dispensation. Their malevolence and impiety have been bold and desperate, in proportion as his manifestations have been more conspicuous and multiplied.

11. Thus, in the scene in Eden, the malice of Satan

was pointedly directed against the supremacy and authority of the Son of God, whose work of manifestation, as their Ruler, had begun to be exercised towards the progenitors, and through them towards the whole race of man. He assailed the mode in which the Divine Will was manifested to them, and boldly denied that the threatened consequence of doing what was forbidden, would follow, and asserted, that by disobeying, they would become masters of knowledge, not in the way to which they were before restricted, but as gods. As much as to say, 'You are deceived and imposed on. It is derogatory to beings endowed as you are, to be restricted to such modes of instruction as are afforded by visible or audible manifestations of Divine power and authority. Do that which is forbidden, and you will no longer be thus restricted, but will, in respect to knowledge, be independent and self-sufficient, as gods knowing good and evil.'

12. The practice of idolatry in after times, with its train of perversions and abominations, is, as will hereafter be more fully noticed, directly opposed to the authority, institutions and administration of the Mediator in respect to divine worship.

13. But the most signal illustration of the point in hand, was made when the Son of God appeared on earth incarnate. In the immediate view of the divine manifestations then publicly made by him, the malevolence of Satan and wicked men, was exhibited in acts of the boldest enmity, opposition and violence.

14. It may, it is presumed, be, without impropriety, supposed that the revolt of Satan and the angels who

kept not their first estate, had especial reference to *that* in the official character, dominion, and work of the Son of God, as the Mediator appointed to manifest the Divine perceptions and will to creatures, to be the medium of their worship, as well as of their knowledge of the Invisible One, and to be their lawgiver and king; which has been the great object of his rebellion, opposition and rivalship ever since. No supposition appears more probable, especially in view of the character and conduct of that powerful fallen spirit as since exhibited, than that the delegated power and authority of the Mediator, to whose dominion and rule all creatures were required to be subject, and especially the exaltation and union of an inferior creature, the human nature, with the Son of God in his official works, should have occasioned at first aspirations of envy and rivalship, similar to those which he has since been permitted to indulge in his usurped dominion over this revolted world; his assumed and counterfeit pretensions to the power of miracles, inspiration, and other divine prerogatives, and his challenging and receiving homage, worship and obedience from the idolatrous votaries of pagan and Popish superstition. Certain it is, that he has claimed and instigated men to ascribe to him divine prerogatives, and to worship and obey him as if he were god and ruler of this world, or representative and vicegerent of the Supreme, to whom all divine prerogatives were delegated; and has persecuted, proscribed, and endeavored to exterminate all who, refusing to worship and obey him, have honored, loved, worshipped and obeyed the God-Man Mediator. His past and future career as represented in the

Scriptures, is marked by ceaseless and desperate enmity, rivalship, and opposition to the Mediator, and his work of manifestation and redemption, and by cruel and malignant hostility to his people; and he is finally to be bruised, conquered, and punished as the great adversary, liar, usurper and deceiver. And when the rebellion which he instigated and led on is wholly subverted, there will be no further usurpation or denial of the honors due to the incarnate Word; but on the contrary, his lordship and dominion will be universally acknowledged and proclaimed.

15. The opposition of Satan to the success of the Gospel, is but the continuance of his original and desperate opposition to the Mediator and his work; and carries on its front a denial of the justice of God in his and in man's condemnation; a denial of the necessity and efficacy of the atonement; a denial of the evil of rebellion; and an avowed and determined purpose of self-justification and perseverance in his hostile course. The universe is yet to witness the perfect triumph of the Mediator over the apostate faction; the perfect vindication of his government and work; and a perfect demonstration of his justice in the punishment of the wicked. These results are but the development and consummation of the preceding course of events, and are so connected with them, as apparently to forbid the supposition that they should not be attended by the most public, visible, and glorious manifestations on the part of the Mediator.

16. This great adversary is accordingly set forth in Scripture by names and designations which indicate

his designs, and the objects he aims to compass. Thus he is named 'the Dragon, that old serpent called the Devil and Satan, who deceiveth the whole world; Abaddon, the destroyer; Apollyon, the exterminator; accuser, deceiver, tempter, liar, murderer, god of this world, prince of darkness, roaring lion, angel of the bottomless pit, the wicked one.'

17. In these characters he has pursued his original scheme of rebellion, usurped dominion, rivalship and opposition to the Son of God, with a boldness, malignity and perseverance, scarcely to be conceived of. By means of sin and death his confidence of success has been sustained. The depravity, wickedness, idolatry, impiety, selfishness, and cruelty of men, have been the active instruments, and ample resources of his warfare. The conflict maintained against him, though often marked by decided indications of supremacy and triumph, has not discouraged his ceaseless machinations, nor repressed his pride and ambition. Though forewarned of his eventual overthrow, and utter subjugation and ruin by the power, righteousness and majesty of the incarnate Mediator, he still affects the dominion of the world, and challenges the abject homage, worship and service of all its idolatrous, infidel and unholy population.

18. The Scriptures do not so represent his agency as to excuse or palliate the guilt of man. Whatever his agency may be, man is not the less guilty for his own acts, and no small part of his guilt ensues upon his yielding to the instigations of Satan, instead of resisting them.

19. His more marked and conspicuous acts in direct hostility to Christ and his cause, are such as the seduction and ruin of the first Adam; his personal encounter with the second Adam; his attempts to counterfeit the miracles and prophecies of the Jewish and Christian dispensations; his instigation of idolatry, superstition and impiety; his perversions and corruptions of revealed truth; his malignant temptations, persecutions, and tortures of holy men.

20. Over the race at large he has domineered as god of this world, father of lies, a murderer from the beginning; ruling in the hearts of the children of disobedience; blinding the minds of them that believe not; instigating them to the indulgence of all evil passions; the practice of all abominable vices; the perpetration of all atrocious crimes, impieties, and blasphemies.

21. Thus he instigated the first murder, as if hoping by the death of Abel to cut off the promised seed. He put it into the heart of Judas to betray and procure the death of Christ. He was the accuser of Job; tempted David to number Israel; was a lying spirit in the mouth of false prophets; instigated Ananias and Sapphira. To his influence, doubtless, are to be ascribed the crimes, wars and outrages by which the earth has been convulsed and desolated, and filled with violence and misery, rendering death, and the uncertain future, more tolerable than life.

22. In the conflict on his part, the field has been co-extensive with the earth. His enmity and opposition to the Son of God, and his cause, have been

exhibited without cessation in all possible forms; but chiefly in the counterfeit worship which he has exacted, the idolatry, falsehood and superstition by which he has degraded the nations, and insulted their rightful King. This topic, therefore, deserves particular illustration.

23. He is undoubtedly the real author, instigator and object of the idolatry which became prevalent soon after the Deluge; and which in one form or another, has held in bondage to him the most populous nations, and substantially almost the whole human race down to the present time.

24. Idolatry, in all its forms, and wheresoever practiced, attributes to creatures properties and prerogatives, which belong to God only; gives scope to the depraved passions of men, prescribes impure and degrading rites, and makes men both slaves and patrons of vice, cruelty, impiety, falsehood, and all the abominations of depravity.

25. Its true character is a compound of atheism, blasphemy, corruption, and blood. In practice, as a religion, it is the worship of devils; as a scheme of domination, it tyrranizes over the souls and bodies of men; corrupts and degrades the one, and debases, afflicts and sacrifices the other.

26. As an apostacy from the knowledge, worship and service of Jehovah, it is in bold opposition to his supremacy, and to his claims as the rightful Sovereign and moral Governor of the world. It usurps his

throne, and exacts the homage and obedience of his creatures, perverts his laws, and counterfeits the rites and institutions of his worship. And especially, is it in all respects, antagonist to the person and work of the Redeemer, treating his incarnation and atonement with mockery and contempt, harassing and persecuting his followers, perverting and corrupting his gospel, and prostituting his ordinances and institutions. It assumes infallibility, the power of miracles, the authority to forgive sin, and the control of the consciences and of the final destinies of men, living and dead.

27. To establish such a scheme in the hearts, and impose it on the understandings of men, required the power, subtlety, and lying wonders of the great adversary of God and man. At the period of its origin the leading truths of revelation respecting the attributes and character of the true God, and the worship and service which He required, were more or less distinctly known to all; and, however the depravity and corruption of men's hearts might incline them to reject or evade these truths they could not renounce them at will, and adopt their opposites, or any false, atheistic, impious or debasing scheme, without being blinded, deceived, instigated, and imposed on. Surely more than human skill and influence were necessary to induce the adoption of such a scheme, and effect its ultimate purposes, the worship and service of Satan in place of the worship and service of God, and the utter degradation and corruption of men in place of their recovery and salvation. It was necessary to blind their minds, to deceive them, to obscure and pervert

the divine truths which they knew, and to counterfeit, dissemble or deny the facts connected with those truths and the then existing rites and institutions of religious worship and obedience.

28. That this was necessary is apparent from the nature of the case; and must be assumed in order to account for the perverted, impious, and false notions, and abominable rites and customs which, at first, and from time to time afterwards, were adopted by the heathen, and finally by the Romish church, and which hold their sway to the present time.

29. "Tis plain in sacred Scripture," says Locke, "that Christ, at first, had the rule and supremacy over all, and was head over all.—See Col. i. 15–17; Heb. i. 8. There are also manifest indications in Scripture, that a principal angel, with great numbers of angels his followers, joining with him, revolted from this kingdom of God, and standing out in rebellion, erected to themselves a kingdom of their own, in opposition to the kingdom of God.—Luke x. 17–20. And had all the heathen world vassals and subjects of that their kingdom.—Luke iv. 5–8; Matt. xii. 26–30; John xii. 31, and xiv. 30, and xvi. 31; Ephes. vi. 12; Col. i. 13; Rom. i. 18; Acts xxvi. 18," &c.

Again, referring to Christ's victory over Satan, and his exaltation, Phil. ii. 9, 10. "By all things in heaven and earth, bowing the knee at his name," he adds: "Which acknowledgment of his honor and power, was that perhaps, which the proud angel that fell, refusing, rebelled."—Locke, *Works, folio ed.* 1751, *p.* 329.

30. "'This present world'"—wherein the children of Israel were his people,—the Gentiles, *i. e.* all the other nations of the world being in a state of apostacy, and revolt from him, the professed vassals and subjects of the devil, to whom they paid homage, obedience and worship. In these words St. Paul points out the Devil, the prince of the revolted part of the creation, and head of that kingdom which stood in opposition to, and was at war with the kingdom of Jesus Christ."—*Ibid.*, *p.* 335.

31. "As to the devils, who in the dark places of the earth are worshipped as gods, they have no disposition to help those who cry to them; for they are cruel spirits; they are the mortal enemies of mankind, that thirst for their blood, and delight in nothing but their misery. They have no more disposition to help mankind, than a parcel of hungry wolves or lions would have to protect and help a flock of lambs,—and those that worship and pray to them get not their good will by serving them: all the reward that Satan will give them, for the service which they do him, is to make a prey of them and devour them."—EDWARDS, *vol.* 8, *p.* 54.

"As the church and society of saints have Christ as their head, so the faction of the impious, and impiety itself, are represented to us with their prince, who exercises the supreme power among them."—CALVIN'S *Institutes*, *Book* 1, *Sec.* 14.

"The testimony of Christ concerning him, that he was a murderer and a liar from the beginning, we find verified in all his actions; for he opposes Divine Truth with lies; obscures the light with shades of

darkness; involves the minds of men in errors; stirs up animosity, and kindles contentions and wars;—and all for the purpose of subverting the kingdom of God, and plunging mankind with himself into eternal destruction."—*Ibid.*, *Book* 1, *Sec.* 15.

"The gates of hell, as all agree, are the power and policy of it; or the actings of Satan, both as a lion and as a serpent, by rage and by subtlety. But where in these things he acts not visibly in his own person, but by his agents, he hath always had two sorts of them employed in his service. By the one he executes his rage, and by the other his craft; he animates the one as a lion, and the other as a serpent; in the one he acts as a dragon, in the other as the 'beast that had two horns like the lamb, but spake like a dragon.' The first is the unbelieving world, the other, apostates and seducers of all sorts. Wherefore his work in this kind is of a double nature; the one an effect of his power and rage acted by the world in persecution, the other of his policy and craft, acted by heretics in seduction. In both he designs to separate the church from its foundation."—OWEN, *on the Glory of Christ.*

32. The first defection from the knowledge and worship of the true God into idolatry, was exhibited among the Chaldeans, probably within the first century after the flood, for it was far advanced in the days of Terah, who was born soon after the close of that century; and is declared to have been one of those who *served other gods.* The leading notions into which they were seduced, were adopted, with some additions or modifications, by the Egyptians,

Persians, and other nations, and have ever since been prominent in the systems of the Eastern pagan world.

33. Among the Chaldeans, or Assyrians and Babylonians, the first step in idolatry was the worship of the sun, or of fire, as residing in the sun, moon, and stars. The next was that of erecting pillars to those objects—as the pillar, for example, which they erected to Mars, and worshipped as a god. Then followed the making of images, and idols, and deification of dead and living men, animals, elements, &c.

34. They gave the name, variously written Bel, Baal, Bal, Phel, Phul, Pul, Pil, Pal, or Pel, to the sun, signifying lord or king; the sun being lord, or king of heaven. To the moon, as queen of heaven, they gave names signifying queen, as Nabo, Nebo, Baalah, Baalta, and others. The stars, or host of heaven, they called Gad. Mars, which seems to have been first distinguished among the planets, they called Azer, Azur, or Azar.

Hence their kings and great men came to be called Pel-ezer, *i. e.* Pel-azar, a man favored by the sun and Mars. Belthazzar, *i. e.* Bel-azar, importing the same. Nabonassar, *i. e.* Nabo-azar, favorite of the moon and Mars. Nebuchadnezzar, *i. e.* Nebo-gad—azar, one favored by the moon, the host of heaven and Mars. This custom also attended the progress of idolatry in other nations.—[*See* SCHUCKFORD.]

35. The Egyptians appear to have been the first to imagine two principles, powers, or deities, as governing the world—one the source of good, the other of evil, and being respectively resident in, or represented by the sun and moon. They were probably the

earliest to offer human sacrifices, and idolatrously to worship animals, reptiles, and vegetables; some, probably as representing the good, and others the evil principle. Syphis, the original teacher of their system, is reported to have studied the influence of the sun and moon, and concluding that they were two powerful deities, to have instituted the worship of them.

36. The Persians did not, perhaps, degenerate so rapidly as the Egyptians; but their defection began about the same time, and in the same way. Sabianism, or fire-worship, and Magic or Magianism, which still prevail among them, were the systems they first adopted. They appear to have considered the sun, moon and stars as instinct with life, in the subtle form of fire, and possessing the power of good and evil.

37. The same notions, and essentially the same forms of idolatry, spread over Canaan, Arabia, and all other parts of the Eastern world. The defection from the knowledge and worship of the true God, as if proceeding from one cause, and urged by one powerful impulse, soon became general; so that, prior to the legation of Moses, the nations and families of the earth, with a few exceptions, chiefly or wholly among the Hebrews, had adopted substantially the same system of idolatry. The progress of their degeneracy, though less rapid in some than in other countries, and in every other than in Egypt, probably exhibited similar gradations elsewhere as there. In that country, the apostacy began with the worship of the sun and moon, or fire as the actuating principle of these luminaries; or, as represented by them, as symbols of a good and an evil deity or spirit. Next they added

to their list of gods, other objects of sense, as the stars, the earth, the air, water and literal fire. Then they made pillars, statues and images, and introduced the worship of heroes and dead men. In time, they extended their homage to inferior animals, reptiles, vegetables, evil passions, vices, and the means, or instruments of wickedness, being given over to a reprobate mind. Along with these abominations, the kindred arts of magic, sorcery, enchantment or divination, astrology, soothsaying and witchcraft were eagerly cultivated. They had both carved and molten images before the departure of the Israelites, which were so familiar to the common people, as to be called the gods of Egypt; and the proficiency of the magicians is sufficiently attested in the narrative of Moses.

38. At the same time, the Phœnicians worshipped Baal or Bel: the Ammonites the same object, under the name of Moloch, *i. e.* Meleck or the King: the Arabians the same, styled Baal-peor; and the nations of Canaan, on the arrival of the Israelites, had sunk into the grosser abominations of idolatry.

39. The Greeks, copying from the Egyptians, commenced with the worship of the sun, moon and stars, and advanced by the same steps, as other idolatrous nations. They worshipped numerous tutelary gods and demi-gods, celestial, marine and infernal, the progeny of Jupiter, a Titan prince, deified. Of the first, Apollo, in the character of Phœbus, represented the sun; Vulcan, the god, and Vesta, the goddess of fire; Diana, under the name of Hecate, in hell, the goddess of night and darkness. The infernal gods

were Pluto; Plutus, the god of riches; Charon, the furies, the fates and others. They had also rural deities, fauns, satyrs, nymphs, etc.

40. In Southern India, Burmah, Siam, Japan, China and Tartary, the same system essentially prevailed as in Egypt; though with some important additions and modifications, such as the absence of opposing influence from worshippers of the true God, and from the doctrines of revelation, may be supposed to have rendered practicable, and most adapted totally to blind and harden men, and rivet the chains of their galling superstition.

41. Hindooism, or Brahminism, which is supposed to have taken its rise in the days of Abraham, when the doctrine of one eternal Supreme Being, the Creator, was known and believed, by some at least, in every country—still teaches or admits a supreme deity, called *Brahme*, but ascribes to him no agency in the creation or government of this world, and inculcates no worship of him. It sets forth a first created being, chief of good spirits, called *Brahma*, as the creator and governor of the world; and teaches that Brahma is assisted by *Vishnu*, the preserver of men, who, in discharging his office, has at nine different times, appeared on earth in human form, representing the Supreme Deity incarnate for beneficent purposes. Antagonist to these is a third agent, called *Siva* or *Seeva*, the *destroyer*. The three are constantly regarded as a trinity of agents or powers. They involve however, essentially, but the two principles, good and evil, of the Egyptians, and of the Gnostics

of apostolic times. Inferior to these chief agents, are good and evil genii, similar to the *eons* and genii of the Greeks and Gnostics, eternally conflicting with each other, and filling the creation with disorder.

42. In this system, the transmigration of souls is an essential dogma. It accordingly teaches, that degenerate fallen spirits, or souls, migrate through various spheres in the bodies of different animals, and that there are fourteen such spheres; seven below and seven above the earth, the latter rising gradually to the highest, where Brahma resides.

43. This scheme of transmigration is founded in the fact, that man is a fallen, sinful creature, whose guilt requires atonement; and is designed to restore the degenerate soul to its primitive state of perfection and blessedness. For the same purpose, costly oblations, sanguinary sacrifices, self-tortures, immolations and other degrading, cruel and abominable customs, are prescribed; and a grand annual sacrifice is observed, not very unlike that of the scape-goat under the Mosaic ritual, except that the victim is a horse instead of a goat. This system, in connection with the kindred one of Boodhism, has for some 4000 years held in bondage and darkness, more than half of the human race.

44. In Ceylon, Burma, Siam, Japan, a large portion of China, and more or less of neighboring districts, the doctrines and rites of Boodhism have prevailed during about 2500 years. These doctrines are boldly atheistic. They deny a first cause, and teach that

matter is eternal; that Bood is to be worshipped for the exalted piety of his mortal life; that since his death, he has become incarnate at ten different times; and that the highest reward of piety is annihilation. In practice, the destruction of animal life, as in Hindooism, is forbidden, and numerous austerities are prescribed. The doctrine of transmigration, is held much in the same way as that of purgatory by the Papists. The priests, like their imitators of the Romish church, are forbidden to marry, and are required to live by mendicity.

45. In Lamaism, the idolatrous system of which the Grand Lama is the object, or symbol, the working of Satan is still more boldly and impudently manifested. It is a kind of mock theocracy; assumes absolute control, both over the temporal and spiritual concerns of men; and appears in some respects as a counterfeit of the Jewish under Moses, and in other respects, as a pattern of the Romish Hierarchy and power.

46. This audacious system ascribes Divine prerogatives and honors to the Grand Lama, and teaches that when he seems to die, his soul passes into another body, whereby the existence and prerogatives of the same personage are rendered perpetual. He is to be seen only in a secret apartment, surrounded by numerous lamps, and bedizened with gold and precious stones; where at a prescribed distance the people prostrate themselves and worship him.

47. For three thousand years or more, this superstition has reigned over the people of Tartary, Thibet,

Northern China, and other considerable districts. It supports and is promoted by a vast number of subordinate lamas or priests, and a surprising multitude of monks and friars, who inhabit monasteries, and profess vows of poverty, obedience, continence, &c. They have confessors licensed by the lamas, make use of beads and holy water, impose penances, and offer prayers and sacrifices for the dead.

48. A brief reference to the idolatry of the western continent, especially among the aborigines of the warmer latitudes, will further show that the system in every part of the earth owed its existence to the instigation, dominion, and craft of Satan.

The idol temples of the Aztecs, or Mexicans, for example, were lofty pyramidal structures, similar in form and architecture to the ancient temple of Belus, or Baal, in Babylon, devoted chiefly to the sacrifice of human beings. When Cortez visited the great temple of Mexico with Montezuma, he beheld on the broad area of the summit, one hundred and fifty feet from the ground, the stone on which the human victims were slain, and their hearts extracted for oblations in the apartments below. In the loftiest of these apartments he saw the colossal image of the tutelary deity and war god of the Aztecs. "His countenance was distorted into hideous lineaments of symbolical import. The huge folds of a serpent, consisting of pearls and precious stones, were coiled round his waist. A chain of gold and silver hearts alternate, was suspended round his neck; and three human hearts newly offered, lay smoking on the altar before him. Another apartment was dedicated

to the invisible supreme being. He was represented as a young man, by an image of polished black stone, garnished with gold plates and ornaments, among which, a shield, polished like a mirror, purported to reflect the doings of the world. Five bleeding hearts lay on a golden platter on his altar. The capacious mouth and throat of another idol were filled with instruments of sacrifice and other abominations, which led the spectators to regard it as the figure of hell. The rooms were so clotted with blood as to be insupportably offensive and hideous. The walls round the temple were ornamented on the outer side with figures of serpents, a common emblem, as in Egypt, in their sacred sculpture. The priests in black robes, covered with human blood, seemed to be the very ministers of Satan. Cortez and his companions beheld in the fantastic and symbolical features of the idols, the literal lineaments of Satan; in the rites and frivolous ceremonial, his own especial code of damnation; and in the demure conduct and careful nurture of the inmates of the seminaries, the snares by which he was to beguile his deluded victims."—PRESCOTT's *History of Mexico.*

49. This system gave place to that of Romish idolatry. Pope Alexander VI. granted a large portion of the western hemisphere to the Spaniards, and of the eastern to the Portuguese, conferring the right of conquest, with condition that the conquered should be subjected to the Romish faith. Cortez, in his zeal to convert the Mexicans, assured Montezuma that the idols he worshipped, were Satan under different forms; and expressed surprise that he could put faith

in such evil spirits as these idols, the representatives of the Devil. When the work of conversion afterwards advanced, however, the successors of the conquerors, discovered in the mysteries of the Aztec religion, the features, obscured and defaced, indeed, of the Jewish and Christian revelations. They transferred and appropriated whatever might assist the introduction of their own system of superstition, as had been done in the case of Paganism in the East. The form, not the spirit of idolatry was changed.

50. The sentiment and feeling in which these systems of idolatry, imposture and delusion were founded, and by which the nations of the East have been so long held in bondage, gave birth to the systems of Pythagoras, and others among the Greeks, which became extensively prevalent in the countries bordering the Mediterranean, prior to the Christian Era; and thus prepared the way for the heresies of the first century, and especially for that prolific mother of all the principal heresies of the primitive and the Romish church, GNOSTICISM. Not only was this system founded in the same feeling, and essentially in the same sentiment, but it assumed in several leading particulars the same dogmas, practices, rites and forms.

51. The *Sentiment* referred to, involved a total misapprehension of the moral attributes of God, and consequently gave a direction fatally wrong to every thing pertaining to religious worship. The *feeling* was that of fallen human nature, under the delusion and tyranny of the evil one, seeking to recover and justify itself by its own devices and efforts.

52. The sentiment and feeling together constituted the basis and essence of idolatry in all its forms; of asceticism, monkery, celibacy; of relics, pretended miracles and revelations; of purgatory, penance and indulgences; of mystery, priestcraft and persecution; of plenary power and authority, spiritual and temporal, over the souls and bodies of men, and assumption of the authority, prerogatives and worship of God.

53. Hence, though Gnosticism, as a public and formal heresy, was at length subverted, the spirit of it, the sentiment and feeling remained, and still remain, not only throughout the pagan world, and wherever the Romish system of idolatry and lying wonders prevails, but also in Protestant communities, in the forms of Arianism, Palagianism, Antinomianism, Socinianism, and various subordinate and kindred heresies.

54. The doctrines of Christianity had scarcely begun to be proclaimed when the philosophers of that day broached the Gnostic heresy, by which they attempted to incorporate the Gospel with the dogmas of oriental paganism. The chiefs of those deluded and arrogant pretenders to knowledge, like the Manichæans of a later date, held the oriental notion of two principles, the one the source of good, the other of evil.

55. The evil principle, by their theory, constituted, resided in, and actuated matter. They accordingly ascribed the creation and management of the earth to this principle, and considered matter inde-

pendent and active, and as antagonist and rival to the benignant principle.

56. They held that the souls of men, contrary to the will of their creator, were, by the evil principle or its agents, the malignant genii, imprisoned in the corrupt matter of the bodies which they were forced to inhabit, and were thereby polluted and made subject to evil. To effect their deliverance from this deplorable state of servitude and darkness they prescribed a violent war against the influence, appetites and passions of their bodies, and a total abstraction of their minds from them in religious meditation. The body being the source and centre of evil, was not to be cherished, but to be opposed, mortified, scourged, tortured, as an enemy and a criminal, lest the soul should be still further degraded by it.

57. The oriental sages professed to expect the advent of a divine messenger to deliver miserable mortals from the power of their malignant oppressors; and when their followers perceived that the Gospel when it was first published, was by its author and his apostles miraculously sustained, they were impatient to make it auxiliary to their oriential notions. In doing this, however, they conceded nothing of their theory in general, or of the diverse opinions of different sects; and to meet the existing opinions and prejudices of Jews and of Gentiles of different countries, their heresy assumed a variety of forms.

58. They taught, among other things, that the books of the Old Testament were to be rejected as of no authority, since they gave an account of the origin

of things palpably opposed to their dogma, that the world was created by an inferior evil being. In their frantic zeal against these books, and probably by way of conciliating the evil principle, or author of evil, they bestowed extravagant encomiums on the *serpent* as the author of sin, and upon Judas and others of the most impious and reprobate character.

59. They denied both the deity and humanity of Christ. The admission of His divinity would have been subversive of their whole system. Their notions of matter, as the centre and source of all corruption and evil, required the denial of his having had a real body, and of his having really suffered. At the same time they affected to respect his mission as designed to destroy the empire of wicked spirits, the malignant genii, to subvert their tyranny over the souls of men, and to teach the human race how they might separate the immortal mind from the impure body, and fit it for union with, or absorption in the Divine essence.

60. Pursuant to their notions of matter, as corrupt and evil, they denied the resurrection of the body; and as a means of thwarting the influence of the malignant genii they studied and practised the arts of magic.

61. While, however, some of them held to aceticism and every form of self-denial and bodily mortification, in order to overcome the corruption induced by their bodies; others, the Antinomians of the system, in order to indulge themselves without restraint, denied

that the naturally pure and immortal soul was at all affected by the matter or actions of the body, asserted the innocence of yielding to every dictate of nature, and openly abandoned themselves to every species of vice.

62. To account for the disorders and miseries of the world, the principal theories of the Easterns were as follows: the ancient Persians, and afterwards the Manichæans and others, held to a good and evil principle; ascribing the origin and management of things to the latter. The Pythagoreans supposed that mankind had existed in some previous state, and were punished here for the sins there committed. The Aristotelian atheists maintained that the world had existed from eternity, and grown corrupt by degrees, without any first cause. The Epicureans held that the world resulted from a fortuitous concourse of atoms, and was not governed by any intelligent principle whatever.

63. Now, in order to originate and procure the adoption of any system of idolatry, the first thing to be accomplished, was to induce in the minds of men a sentiment and feeling in direct opposition to the exclusive claims of Jehovah as the object of religious worship. The first command of the decalogue, which for substance, must have been known, and could not have been less obligatory before than after its delivery by Moses, was to be boldly denied or effectually evaded. As in the temptation in Eden, Satan expressly denied the truth of what God had declared should be the consequence of disobedience, boldly asserted a

falsehood, and promised other and desirable consequences of disobedience; so in seducing men to worship him, the first or leading pohibition to fallen man, was to be nullified and set aside.

64. His scheme had succeeded with the progenitors of the race, and with Cain and the ungodly families of the antediluvian world, till their impiety brought on their utter extermination. That on the outset of the peopling of the New World, he should be not less assuming, nor less bold, is every way probable. And that his hostility, opposition and rivalship, should induce him to assume to be the god of this world, and to claim the worship and service of men, as having power over them and over the elements, and as the dispenser of evil and of good, is reasonably to be inferred from the nature of the case, and is all but demonstrated by his next chief attempt, namely, by a direct proposition to induce the seed of the woman, the incarnate Word, to worship him, and thereby to acknowledge his pretensions; his dominion over the earth, and his right to dispose of its kingdoms, its inhabitants and their possessions, to whomsoever he would. Nothing less than direct, personal worship, such worship and homage as should carry on their face an open acknowledgment of his usurped dominion, justify his apostacy and rebellion, and sanction his cruel tyranny over the souls and bodies of men, and hail him God of this world, would satisfy him. He aimed at nothing less—he boldly aimed at this, and plainly disclosed that this had ever been his aim. Success in his rebellion required this. If he failed in this, his whole scheme would fail, his head would be

crushed, his revolt would be suppressed, he would be punished as a rebel, and the ringleader of rebels.

65. It is, in the nature of the case, that the leader of rebellion in a revolted province, should set up and administer a government of his own, in order to sustain the rebellion, compass the objects of his ambition, and secure the support and service of his party. He will aim to do this as long as the spirit of rebellion continues to prevail. When he can no longer do it, his career is at an end; the power which he had opposed, will resume its former sway over the province. But while he rules as chief of subordinate rebels, he will exact from them their entire allegiance and exclusive service, and will oppose and crush all who fail him in those particulars. In proportion as the rebellion is unreasonable and unjustifiable, will be the necessity of a severe, arbitrary and tyrannical government over the rebels, to keep them in subjection. Privations, oppression, cruelty, degradation, want, misery, may all be requisite; or if they render a willing service, the sorceries of delusion and the indulgence of evil passions, must be extended to them.

66. So in the present case, in this revolted province of the universe, Satan, the leader of the rebellion, proceeds as having a kingdom, an empire, a government over fallen angels and men—he is prince of subordinate devils—god of fallen men, whom he leads captive at his will. To establish and maintain this revolt, and his supremacy and rule over the rebels, in opposition to the supremacy and government of God, has been his aim and end from the be-

ginning. Hence, the means he has employed to perpetuate the revolt, and secure to himself the allegiance, worship and service of his adherents; and to counteract the work of the Mediator, corrupt and harass the church, and oppose, tempt, hinder or destroy all who renounce his service, and are redeemed from his power unto God through the atonement.

67. Such having been his object and aim, it were inconsistent to suppose that they should not have characterized his first attempts to establish Idolatry. What could be more suited to his purpose, what more gratifying to his pride, what more entirely in the spirit of his rebellion, than to usurp the place, and exact the worship and service due to the Sovereign of the universe; and to induce revolted man to profess and act openly and boldly, in defiance and opposition to the injunction against having, acknowledging or worshipping any other than the true God? This prohibition lies at the foundation of all that relates to the knowledge, acknowledgment and worship of Jehovah. A perfect compliance with it, is essential to all acceptable worship and service. The denial of it, the opposite, the acknowledgment and worship of other gods, is atheism, and involves essentially all rebellion and wickedness.

68. To give effect to this falsehood and fasten the cheat upon men, it appears that, as in the temptation in Eden, their senses were made use of: that visible objects, and especially the sun, as the source of benefits of which they were conscious, was appealed to as the power, or the symbol of the power which

governed this world and its aërial regions; and that they were induced to acknowledge and direct their worship to that object, not as Creator, nor as Ruler of the universe, but as the image, or symbol of the god of this world, disposer of events, source of their chief blessings, and controller of their destinies. Such was the first step, the initiatory proceeding, preparatory to the debasing worship of graven images, animals, reptiles and insects, and the abominable vices and pollutions connected therewith.

69. In after times, to seduce the Jews into this idolatry, and to counteract the influence of the revelations recorded by Moses, the same course was pursued as with the early descendants of Noah, who had been instructed in the knowledge of the true God. Fire, which on many occasions was exhibited as a symbol of the true God, had been, as essentially residing in the sun, adopted as the symbol of the tutelary god represented by the image of Baal—he that rules, god of this world, in distinction from the Supreme, Eternal, Invisible One. Those of the Jews who worshipped and served Baal, instead of worshipping the true God, who was manifested in the burning bush, in the shekina, in the pillar of cloud, and on various other occasions, worshipped Satan as god of this world, symbolized by the sun, and represented by the images of Baal.

70. In this worship, the use of fire in consuming the burnt offerings and in other services of the Jewish ritual, was counterfeited by casting human vic-

tims into the arms of the heated image, or otherwise burning them alive at his feet, or on his altar.

71. This view of the course of things, however the diabolical instigation of it may be doubted of by those, if there be such, who impute the introduction, devices, and abominations of idolatry, exclusively to human depravity and imposture, seems to be required—

72. First, By the early and rapid success of a scheme, which involved such monstrous impiety and bloody rites. It is incredible that men, however corrupt and debased, should, without diabolical assistance, have devised and propagated with success such a scheme; as incredible as that the original apostacy should have taken place without the crafty instigation of Satan, or that any other events in which his agency is declared to have been concerned, should have taken place without him.

73. Secondly, By the character of the worship given in the Scriptures. It is repeatedly characterized as the worship of Satan, and of devils or demons, fallen angels, co-rebels with Satan. Not only is the worship of Baal so characterized, but also the idolatry of the Gentiles at large, and without exception, "The things which the Gentiles sacrificed, they sacrificed to devils, and not to God." To participate in their worship and their idolatrous feasts, was to have fellowship with devils, and to be partakers of the "table, and drink the cup of devils." The idolatry of the Jews who joined themselves unto Baal-peor,

and ate the sacrifices of the dead, is thus characterised —"They sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan."—PSALM cvi., DEUTERONOMY xxxii. 17.

74. Thirdly, By his character and object as the great adversary of God and man, the father of lies, deceiver, tempter, destroyer; head and leader of rebellion.

75. Fourthly, By the dominion over wicked men which is ascribed to him, as god of this world, prince and ruler over its darkness, ruling in the children of disobedience, leading them captive, ensnaring them. The whole world of the ungodly, it is declared, lieth under the dominion of the wicked one. 1 JOHN iii. 12.

76. Fifthly, By the fact that those who are converted, have their eyes opened, and are turned from darkness to light, and from the power of Satan unto God.

77. Sixthly, By the means employed, the Divine manifestations, miracles, threatenings, judgments and mercies employed to reclaim and preserve the Israelites from the idolatries which they had practised in Egypt, and those of the nations of Canaan. It seems quite too much to suppose that such a course of measures, such unexampled exhibitions of Divine power, and such signal rebukes, restraints, and inflictions as took place at Sinai and in the wilderness, should have

been necessary, and should have been so long continued, and with so little success, to reclaim and preserve men from a scheme of debasing superstition, of their own unassisted contrivance and adoption—that they should persevere in such madness, braving the instant and most signal operations of Divine power in their destruction—disregarding the miracles of Egypt, at the Red Sea and in the wilderness, the thunders of Sinai, and the visible symbol of the Divine presence in the pillar of fire and the tabernacle; that after their entrance into the Land of Canaan, a long course of inflictions, famines, pestilences, subjection to the tyranny of their heathen neighbors, and finally, expulsion from their country, and bondage to foreign nations, should have been necessary to wean them from the abominations of idolatry, if they were not instigated to persevere by Satanic influence.

78. The history of this course of things presents rather a scene of prolonged and desperate conflict on the part of Satan and the powers of darkness, against the leader of Israel, the King and Redeemer of Zion—a rivalship and struggle for mastery, which was continued without intermission or abatement till the first temple was destroyed, the visible presence in the Shekina withdrawn, and the interposition of miracles, and other special tokens of Divine care discontinued—a struggle which was renewed on the appearance of Christ in the flesh, and has been continued ever since, essentially as before, in the idolatry, impostures, and abominations of the Romish church.

79. Seventhly, That Satan was the contriver and instigator of idolatry, and of the sorceries, impostures

and abominations employed in sustaining it, is to be inferred from what is plainly taught in the New Testament concerning his agency. The Apostle Paul, in forewarning the Thessalonians of the apostacy of the Romish church, and of the impious pretensions and character of its idolized head, describes the defection as a mystery of iniquity, and the coming or manifestation of its head—the man of sin, wicked one, son of perdition—as being after the manner of the powerful working of Satan, with signs, lying wonders, or false miracles, and all deceits of unrighteousness, to the utter delusion and condemnation of those who believed not the truth, but had pleasure in unrighteousness; evidently alluding to the acts and practices which he was known to have employed in corrupting and enticing men to worship and serve him, and yield themselves to the spiritual tyranny and empire which he swayed over the world of idolaters and infidels. This allusion is rendered intelligible, by considering it as referring to the signs, miracles and enchantments, whether real or only apparent, performed by the magicians of Egypt, in opposition to Moses; and to similar prodigies referred to in the Scriptures and by heathen writers, as having been exhibited in support of idolatry, or of the pretensions of false teachers. The Apostle was indicating the approach of a defection which would involve impiety, blasphemy and wickedness, more glaring and monstrous even, than that displayed in the introduction and progress of the scheme of heathen idolatry; and which, therefore, required a cause, an agency, a boldness and subtlety of like nature and in degree, suited to the case. The working of Satan was known to have accomplished

the earlier defections; his more powerful working was to effect this. He had before by his working, deceived and enticed men into the practice of idolatry and the worship of himself, in opposition to God; he was now to withstand, pervert and corrupt the great truths of the Gospel as declared by the Apostles, and not only to induce those who heard and professed to believe them, to believe lies in opposition to them, and especially the monstrous lie of transubstantiation; and thus, in contradiction to their senses and reason, to concede to the priests the power of effecting the alleged change at will, and the consequent assumption of power to forgive sins, and save or destroy whom they pleased; but also more openly to acknowledge his pretensions to supremacy, omnipotence and infallibility, and more slavishly to worship, submit to and serve him, than the ignorant heathen ever did.

80. Conformably to what is here alleged of the agency of Satan in procuring the apostacy of the Romish church, and setting himself up as the god of their idolatrous worship, and the instigator of their blasphemous concessions and ascriptions to him, and their intolerance and persecution of their fellow-men; our Saviour gave notice of his working, announcing that false christs and false prophets should arise, and show great signs and wonders, insomuch that if it were possible, they would deceive the very elect. Of such, there are notices afterwards by the Apostles, and still later by Christian, heathen and infidel writers, down to the present time.

81. He, by his angels, co-rebels or demons, unde-

niably actuated and spoke by those of whom he took possession, and from whom he was cast out in our Saviour's time. Of these, the chief or prince was called Baal, or Beelzebub.—Matt. xii. Elymas the sorcerer, is described by Paul as full of all subtlety and all mischief, child of the devil, enemy of all righteousness. His conduct indicated his true character. He withstood Paul and Barnabas when preaching the word of God to the deputy of Cyprus at his request, and endeavored to turn him away from the faith. Paul, filled with the Holy Ghost, discerned and declared his true character, and by an instant miracle he was smitten with blindness.

82. So when the Jewish exorcists attempted to cast out devils—evil spirits, confederate with Satan, demons—by pronouncing over the possessed the name of Jesus whom Paul preached, the evil spirit exclaimed, Jesus I know, and Paul I know, but who are ye? Thus at once defying the impostor, and acknowledging the power and authority of Jesus, and of Paul in his name, to command and cast him out.

83. In the Apocalypse, "the dragon,* that old ser-

* The Greek words translated "the dragon, the old serpent, the devil, the evil one, the tempter, the adversary, the prince of this world, the prince of the power of the air, and the God of this world," are uniformly used to discriminate the chief and leader of rebel angels. The words commonly translated "devils, and a devil," relate to the angels of the devil, demons, foul spirits. To the latter, the demons, the Evangelists refer in every instance of possession and casting out. That they understood and meant to teach that these unclean spirits or demons, were fallen angels, confederates and angels of the devil, working in his cause, is quite evident. They are represented as the causes

pent called the Devil and Satan, who deceiveth the whole world," is represented, chap. xii., as the accuser, enemy and persecutor of the Saints; and in chap. xiii., as giving his power, seat and authority to the Beast which represented the Romish church or hierarchy; and it is declared that the *world worshipped the dragon* which gave power unto the beast, and that they worshipped the beast, who opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven; "and it was given unto him to make war with the saints, and to overcome them; and power was given him," that is, by the dragon, "over all kindreds and tongues and nations. And all that dwell upon the earth shall worship *Him*, whose names are not written in the book of life of the Lamb slain, from the foundation of the world."

84. In this scene, the audacious and desperate struggle of Satan for continued dominion and empire over the human race; to secure to himself their wor-

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of the most direful calamities to those whom they possessed: madness, palsy, dumbness, etc.; as having malignant passions, and as being conscious of their doom to the misery and torments prepared for the devil. None of these things could be affirmed of the spirits of departed heroes, advanced by the Pagans to the rank of demons. In the Epistles an equally malignant agency is ascribed to them. Paul cautions Timothy to beware of those who would endeavor to corrupt the faith, giving heed to seducing spirits and doctrines of demons; doubtless referring to those fallen angels by whom the mystery of iniquity was instigated.

Satan, the Prince of the demons who possessed the bodies of men, inflicted outward evils. All the diseased whom our Saviour healed, are declared to have been oppressed by the Devil. The woman who had a spirit of infirmity, is said to have been bound by Satan.

ship and service, and to oppose and exterminate the followers of the Lamb, and hinder all further reformation and rescue of men through the atonement to the worship and service of God, is vividly portrayed. The symbols employed strikingly indicate that in this Beast, Satan did but extend the dominion he had long held over the pagan nations, symbolized also by beasts, to the apostate faction of nominal Christian nations of the papal Roman empire. In the chapters referred to, such a contrast is presented between the followers of the Lamb, who overcame by his blood and by the word of their testimony, and loved not their lives unto the death, and the worshippers of the Dragon, as to leave no room for question, that they whose names were not written in the book of life, worshipped Satan and served him, making war with the saints, and joining in the iniquities and blasphemies of the Romish Beast, or Papacy.

85. In the thirteenth chapter also, a second Beast appears, auxiliary to the first or that which symbolized the idolatrous papal church, exercising the same power, and instigating the inhabitants of the earth to worship the first Beast, performing great wonders in the sight of men, and deceiving them that dwell on the earth by means of the miracles which he had power to do in the sight of the first Beast, and exhorting them to make an image to that Beast, thus giving "life unto the image of the Beast, that the image of the Beast should both speak and cause that as many as would not worship the image of the Beast should be killed."

86. This second Beast probably symbolizes the Inquisition, by which, through its offices and its two orders of agents, ecclesiastic and mendicant, animation and efficiency were imparted. It became the executioner by delegated authority, of the designs of the first Beast in respect to his assumption of superiority to all earthly power, his proscriptions and persecutions, and his suppression of the Scriptures. To establish visible idolatry, and compel men on pain of death to worship images, and especially the image of the first Beast, was a leading object of this subordinate representative of Satan.

87. In the next chapter the most terrible punishments, temporal and eternal, are denounced upon those who should worship the Beast and his image; and in the succeeding one, Chap. xv., the Saints are referred to as having gained the victory over the Beast, and over his image. "They sing the song of Moses the servant of God, and the song of the Lamb, &c." Here and elsewhere it is plainly intimated that the great controversy to which man is a party, is waged by Satan against God the Mediator, and that all who are not followers and worshippers of the Lamb, are partisans and worshippers of Satan.

88. In the sixteenth chapter, the unclean spirits which came out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false prophet, are declared to be "the spirits of devils, working miracles, which go forth unto the kings of the earth and of the world," &c.

89. At length, chap. xix., we are told that, "the Beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his image. These both were cast alive into a lake of fire," &c.; a result strongly confirming all that has been indicated respecting the agency of Satan in the great scheme of idolatry and opposition to Christ and his followers, which has characterized the history of the earth.

90. The next step in the progress of this scheme, after seducing men to acknowledge and worship other Gods in defiance of the authority and claims of Jehovah, was that of making and bowing down to images and worshipping animate and inanimate creatures, in direct and open defiance and opposition to the prohibition which forms the second article of the decalogue, and in face of the consequences denounced upon the successive generations of those who practised the iniquity.

91. The transition or advance from the first to the second stage of the growing apostacy and sway of Satanic rule, was easy and rapid. Images, idols, local and household gods, visible representatives of the false god, Satan, the usurper, prince of darkness, ruler to whom they yielded themselves captive, began to be made at an early period after the flood, spread into different countries, and prevailed as population advanced over the whole earth.

92. The arch-enemy thus plunged the race in re-

spect to their religious worship and service, in open and daring opposition to God, and in bondage to His and their great adversary, the Devil. The empire he thus acquired he has held to the present time, reigning in the hearts of all unconverted men, and in the systems and rites of nearly the whole Gentile world.

93. The apostle Paul thus notes this and the succeeding steps in their apostacy: "They changed the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things,—changed the truth of God into a lie, and worshipped and served the creature more [rather] than the Creator,—for which cause God gave them up unto vile affections;—and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness: full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful."

This description briefly marks the progress of the defection and the lengths to which it was carried.

94. The third leading step included, as its chief characteristics, blasphemy and blasphemous practices, pretended miracles, and prophecies, magic, sorcery, and the like. Hence the beast which in the Apoca-

lypse symbolized the Dragon, that old serpent the Devil, who deceiveth the whole world, had upon his seven heads the name of blasphemy; and opened his mouth in blasphemy against God.

95. It were superfluous to add an extended illustration of this feature of Idolatry. It has been prominent in every age, and under all the forms and systems of lying wonders.

To blaspheme is to speak evil of God, to misrepresent him in words, falsely to pretend to speak or act in his name, to counterfeit the exercise of his prerogatives, attributes or power, and to ascribe his acts to creatures, and especially to ascribe them to Satan.

96. To assume the prerogatives, attributes, titles or power of God in any respect or manner; to pretend to work miracles, or to foresee and predict events; or to confer the gifts which are exclusively in his power, or inflict the evils due to sin against Him; to pretend to bestow or withold forgiveness of sin; to have authority over the consciences of men, or over their souls after death, or to practice sorcery, divination, or other arts which imply the assumption of divine attributes, is blasphemy. The whole history of idolatry from the beginning to the present time, is filled with instances of this daring and monstrous impiety; whereby the worshippers of Satan have, in all possible ways, openly and audaciously *taken the name of God in vain.*

97. The fourth gradation in the downward progress of this stupendous system of wickedness, comprised the abrogation and perversion of divine institutions,

and prescription of additional rites, sacraments, laws and ordinances. Fully to illustrate this topic would require a volume. Suffice it to say, that the Sabbath is and ever has been wholly abrogated, or grossly perverted and profaned, wherever idolatry has prevailed; witness more especially the idolatrous Jews and the papists. And it is too notorious to require particular specifications, that every divine institution, prescription, ordinance and sacrament, having reference under the Mosaic economy to sacrifices and other acts of worship, spiritual or ceremonial; to the priesthood, to the civil authority, and to the moral and religious relations and duties of man to God; and under the New Testament to the mediation, atonement, and every thing pertaining to the prophetic, sacerdotal and regal offices of Christ, and the constitution, polity and sacraments of his church, has been counterfeited, falsified, perverted, opposed, denied or abrogated.

98. A slight reference may be permitted under this head to the system of popish idolatry and priestcraft, which combines the essence and all the principal elements, forms, assumptions and iniquities of the pagan systems which preceded it.

99. The doctrines, precepts, institutions and ordinances of divine authority and appointment, are made known in the Holy Scriptures. To render the suppression, corruption or denial of them, and the inculcation of others easy and effectual, the popish system witholds the Scriptures from the laity.

100. In their formularies of religious doctrines and

moral duties which purport to comprise the commandments of the moral law, the popish authorities wholly omit the second command, which prohibits the making and worshipping of images.

101. To the sacraments of the New Testament they add five others, and anathematize all who add to or omit either of them.

102. In the celebration of the eucharist they refuse the cup to the laity. They pretend to change the bread and wine, at the will of the priest, into the body and blood of Christ, and thus to create God. The compound in which they blasphemously allege that this process of transubstantiation takes place, is in the form of wafers, which they call the Host. This they daily offer as an expiatory sacrifice for the sins of mankind, living and dead; and which also they require the congregation to adore and worship as God. The service called the sacrifice of the mass is a deliberate mockery and contempt of the expiatory sacrifice of Christ; being employed in place of that one offering, or as a substitute for it, and virtually denying its reality or efficacy; and being offered daily in innumerable places, like the sacrifices of the heathen, and as an atonement for the sins of men after their death, as well as for those of the living. The pretended transubstantiation involves the assumption, on the part of the priests, of miraculous power; contradicts the testimony of the senses, and thereby virtually denies the reality, or rational evidence, of all Scripture miracles; and presents the monstrous absurdities and falsehoods, of a part of the body of Christ being equal to the

whole; of the same body being alive and dead at the same time; and of its being entire and whole at innumerable different places at the same instant.

103. Thus the devil with his angels, in the person of the Pope with his priesthood, exalts himself above all that is called God or is worshipped; usurps the place and prerogatives of God as his vicegerent; claims all power, spiritual and temporal, even that of creating God, expiating and forgiving sin, prescribing doctrines and sacraments, appointing mediators and intercessors, and delivering the souls of lost men after their death. In the exercise of this usurped power and asserted supremacy, he suppresses the Scriptures, and enjoins another Gospel; and is in all things antagonist to Christ, to his official work, his kingdom and glory; counterfeiting, perverting or denying his offices and acts, falsifying his revelations, promises and threatenings; and, in a word, denying and blaspheming, and treating him with contempt; persecuting and seeking to destroy and exterminate his followers.

104. To carry on this scheme of diabolical contrivance, he claims and asserts an absolute supremacy and sovereignty over the universal church, and paramount authority over political and civil rulers; and in the administration of his prerogatives in respect to doctrines, sacraments, and all ecclesiastical and religious matters, he claims and asserts *infallibility*. These assumptions of divine attributes, supported by the sword, and by plenary spiritual power over the souls of men on earth and in hell, put his domination and his

claims to worship and obedience beyond the reach of rival interference or question from his subjects.

105. As a means of giving outwardly some plausible pretext for these blasphemous assumptions and the impious doctrines and practices of image worship, transubstantiation, suppression of the Scriptures, purgatory, expiatory sacrifices, justification by works, penance, prayers for the dead, celibacy of the clergy, monasticism, auricular confession, worship of the Virgin Mary, and of innumerable saints, &c. &c., the possession is affirmed of traditions, of equal, and by virtue of the pretended infallibility of the interpreter, of superior authority to the Scriptures, or at least necessary to a right interpretation of Scripture. The pope and his adherents consequently allege that the Scriptures without the pretended traditions are not a complete and sufficient rule of faith and practice, and can be understood and interpreted only by the party with whom the traditions and the attribute of infallibility are lodged. This party is, in a general sense, the church, or as occasion requires, ecclesastical councils, but always and chiefly the popes, upon whose succession all certainty respecting traditions and the interpretation of them depends. The alleged traditions have been written and published, not in full, like those by which the Jews were blinded and deceived, so as to make void the law, but in part in the rescripts of popes, the decrees of councils, &c.; but there remains an inexhaustible treasure of them in the church, and in the custody of the holy fathers, to be used in all future times, as occasions arise.

106. There is a somewhat striking similarity between the imposture of the popish hierarchy respecting traditions, and that to which the Jews were for the like purpose instigated. They assumed and asserted that the written Scriptures were defective and insufficient, and that for the right understanding and explanation of them Moses had delivered oral precepts and interpretations, which, equally with what he wrote, were inspired and authoritative, and had been handed down by tradition. The presevration of this oral law, which they practically regarded as of more authority than the written, they pretended to assign first to the whole congregation, next to the Sanhedrim (answering to the popish councils) and lastly and chiefly to the high priest; which method served till the breaking up of their polity, when, after the destruction of their temple and city, they caused it to be, not in part, like the papists, but wholly written out.

107. In opposition to the popish doctrine of traditions and the boundless license of assumption and priestcraft which it sanctions, it is the first principle of Protestantism that the Holy Scriptures are the only and all-sufficient rule of faith and practice.

108. In the 13th chapter of the Apocalypse, the rise of this diabolical system of wickedness, and, to some extent, the arrogance and power of the Papacy, are indicated. In the 17th and 18th chapters, that system and power under the figure of a woman, symbolizing the city of Rome, mystical Babylon, the mother of all the idolatries and abominations of Popery, sitting on the beast which ascended out of the bottom-

less pit, and representing or personating the papacy, are more fully described and their destruction foretold, in terms which plainly show that Satan was the instigator and chief agent of the entire scheme. "And I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns; and the woman was arrayed in purple and scarlet-color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness—and upon her forehead was a name written, *Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth.* And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus;—the beast shall ascend out of the bottomless pit, and go into perdition—the seven heads are seven mountains on which the woman sitteth—the ten horns are ten kings —and the woman is that great city which reigneth over the kings of the earth. Babylon is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit—come out of her, my people; that ye be not partakers of her sins, and that ye receive not of her plagues. Rejoice over her, thou heavens and ye holy apostles and prophets, for God hath avenged you on her. And with violence shall that great city, Babylon, be thrown down—for by her sorceries were all nations deceived. And in her was found the blood of prophets and of saints, and of all that were slain upon the earth."

109. The stupendous scheme of idolatry, arrogance and dominion exhibited in the church of the dragon or Popish beast, is in all points antagonist to the

church, authority, work, kingdom, person and glory of Christ; a deceitful counterfeit and rival of them in design, tendency and administration.

110. Of the next and succeeding steps in the progress of idolatry, suffice it to say, that they comprised every species of immorality and wickedness; but most prominently, perhaps, those expressly forbidden in the moral law, and in the precepts of the Gospel. The Apostle, in the brief specification of the crimes of the heathen, above quoted, enumerates all those prohibited in the second table of the law: disobedience to parents, murder, adultery, stealing, lying, (covenant-breaking, deceit, etc.,) covetousness.

111. Let any one inform himself of the actual state of morals in any community of pagan idolaters, ancient or modern, and whether favored with the lights of science, literature and arts, as Egypt or Greece in their early and most prosperous periods, or otherwise; let him consider the state of morals, not only among the ignorant multitude, but among the best informed, the rulers, the philosophers, and especially the priests; and he will be forced to conclude that they are held in bondage to the evil one, and urged on in the indulgence of their depraved passions, by diabolical influence. How else can the various unnatural crimes, so notoriously tolerated and practiced in such communities, or the incredible corruption and degradation of worshipping and sacrificing to objects which they conceive to be personifications of vice, impiety and malevolence, be accounted for? Or let him consider the case of the Popish hierarchy and community during

the period of unchecked domination prior to the Reformation, when, if the very limited disclosures which have been published, are at all to be relied on, the utmost extravagance of impiety and licentiousness reigned alike among ecclesiastics and people, especially in Rome, the seat of the beast; impiety and licentiousness, in which, without disguise or shame, popes, cardinals and bishops led the way—rioting in beastly indulgences, and making a mock of all sacred things.

112. A late writer thus characterizes Popery as Satan's master-piece: "The Papacy—that deepest conception, and mightiest achievement of Satan; into which he hath admitted the whole canon of truth, and yet contrived that it should teach only error; into which he hath admitted the whole revelation of light, and yet contrived that it should breed only foul and pestilent darkness. Oh! it is an ample net for catching men, a delusion and bondage made for the world! No partial error, like that of the Gnostics, framed out of mystic imaginations—or that of the Arians, framed out of the proud arguments of reason—or that of the Munster Anabaptists, framed out of the licentiousness of the will; but a stupendous deception, and universal counterfeit of truth, which hath a chamber for every natural faculty of the soul, and an occupation for every energy of the natural spirit. Pagan Rome is Satan's work, constructed with his own materials of ambition, arms, policy and knowledge; but Papal Rome is Satan's work, constructed with the materials of God revealed in his holy word."—Monk of Cimies.

113. "We form no consistent idea of the Papacy, unless we distinctly admit into our conception of it the pretension to a perpetual SUPERNATURAL EFFICACY, attending it in every step and act, and vivifying its whole frame-work of offices, worship and administrations. The very highest profession of spirituality, and of immediate divine agency, and of continued miraculous authentication and support, is the ground which the Romish despotism assumes; nor can it defend itself a moment, if this ground be abandoned. The infallibility of the Pope; the real presence in the eucharist; the unvarying efficacy of the sacraments; the succession of miracles and powers of healing; the efficacy of the intercession of the saints; the patronage of individuals and of communities by the saints; the power of masses for the release of souls; the priest's authority to remit sin and to bind it; and, indeed, every dogma and practice of the church, is a portion and proper consequence of the one doctrine, that the [papal] church is a divine institution, maintained and administered, from age to age, by the very same almighty energy that gave it birth. This doctrine is, in fact, the core of Popery: genuine Protestantism is its opposite."—*Spiritual Despotism, p.* 234.

114. In whatever point of view we consider the heathen and popish systems of idolatry, their character and objects, we shall be forced to conclude that they owe their origin and continuance to Satan.

They are in all respects at war with the true interests and welfare of the human race, and on that ground claim him as their author and patron.

They are in all respects antagonist to the work of

Christ, and the salvation of those redeemed by him; and for that reason, are to be ascribed to Satan.

Their final overthrow and extinction is to be the consequence of Christ's victory over Satan; when he will establish his own kingdom and dominion, delivered from all enemies, freed from all delusion, imposture and corruption. In this victory, his divinity and supremacy over all creatures are to be most signally vindicated.

115. The dominion and lordship of the Mediator over all creatures is declared in the Scriptures, in connection with his titles and endowments of office and authority, and with the purposes of his mediation. He was appointed heir of all things. All power in heaven and earth was given unto him. Angels, authorities and powers were made subject unto him.—Eph. i. 20, 22; Phil. ii. 9–11; Psalm viii. 6; 1 Pet. iii. 22, &c.

116. Hence we are not only taught that his lordship, rule and dominion extends over holy angels and men, but also over the fallen angels, and that his control and victory over them are signalized by public and visible manifestations of his power. Thus Col. ii. 15: "Having spoiled principalities and powers he made a show of them openly, triumphing over them in it" —paraphrased by MacKnight, as follows: "Having spoiled evil angels of every denomination, of their usurped power, Christ hath showed them openly as vanquished, triumphing over them by his cross." And in his notes, having in view the early progress of the Gospel, and referring to Ephesians, iv. 8, he

observes that, "By turning the heathens from the power of Satan to God, Christ showed that the evil spirits, who formerly ruled them, were vanquished and stripped of their power;" and referring to 2 Cor. ii. 14, that St. Paul "represents Christ himself or his apostles, as riding in triumph through the world, with the evil spirits following the triumphal car in chains, and exposed to public view as vanquished enemies." Again, "The evil angels, by exciting the Jews to crucify Christ, thought they had put an end to his pretensions; but by his death, having spoiled them of their usurped dominion, he triumphed over them by the cross." Agreeably to all which, our Lord speaking to his disciples of his own death, said, John xii. 31, "Now shall the ruler of this world be cast out;" and xvi. 11, "the ruler of this world is judged."

117. In harmony with all this it may be observed that the extraordinary policy and proceedings of Satan, during our Lord's public ministry—his taking possession of the bodies of men, as if to counterfeit the incarnation, and avail himself of outward and visible means of deceiving men, and opposing the Mediator, were no less openly and publicly thwarted and exposed. He was cast out, and his subjection to the authority and power of Christ was publicly manifested.

118. "That Christ should conquer fallen angels, was promised from the foundation of the world. Gen. iii. 15. The seed of the woman, the Messiah, was to break the serpent's head, despoil him of his power, and bring him into subjection; which he performed accordingly, Col. ii. 15. 'He spoiled principalities

and powers.' The New Testament is full of instances, as to his executing his power and authority over evil angels. Man, having sinned by the instigation of Satan, was, by the just judgment of God, delivered up to his power, Heb. xi. 14. The Lord Christ undertaking to recover lost man from under his power, by destroying his works, 1 John iii. 8 and to bring them again into favor with God, Satan with all his might sets himself to oppose him in this work, and failing in his enterprise, being utterly conquered, he became absolutely subjected unto him, trodden under his feet."—OWEN *on the Lordship of Christ, p.* 365 *ab.*

119. In respect to this prolonged and mighty conflict, it remains to notice it in relation to individuals who are reclaimed from the service of Satan, and in relation to the final victory and triumph of the Mediator. Sinners who are converted, are delivered from the power of Satan and brought out of his kingdom into the kingdom of Christ. They renounce their allegiance to Satan, turn from their rebellion, are reconciled to God, and worship, serve, and obey him. They renounce Satan and his works, and thenceforth resist and oppose his attacks upon them, his secret wiles, his fiery darts, his malignant influence, his imposing, deceitful, and ceaseless temptations. In the deliverance of souls from bondage to Satan there is a manifestation of Divine power, comparable to that exhibited in the resurrection of Christ from the dead: they are rescued from captivity; the power of Satan, their captor, is overcome.

120. The final vanquishment of this powerful and

malignant adversary and all his adherents, is depicted as the result of a terrific encounter, a conflict and triumph, in the view of the whole universe. From the opening heaven the Son of God appears in the majesty and glory of his mediatorial character, followed by hosts of his redeemed people. His eyes are as a flame of fire; on his head are many crowns, which, with his incommunicable name, indicate his Divinity. His vesture is dipped in blood, by which and his name, "the Word of God," his incarnation and atonement are signified. Out of his mouth goeth a sharp sword, by which and the name "King of kings and Lord of lords," his regal office is represented. The beast, the Romish papal power and its confederates, the kings of the earth and their armies, are gathered together to make war against him who thus gloriously appears with all power in heaven and earth. The beast, the vicegerent of Satan, and his adherents, are taken and cast alive into a lake of fire. "The dragon, that old serpent, which is the devil and Satan," is cast into the bottomless pit, and confined "that he should deceive the nations no more" till loosed again after a thousand years, to give for a brief space new proofs of his unsubdued malignity, and his influence over fallen men, when he is again cast with all the agents of wickedness into the lake of fire to be tormented for ever and ever.

Thus is that Scripture fulfilled which declares, that the Son of God was manifested that he might destroy the works of the devil. Michael, the great prince of the redeemed, and his angels, fought against the dragon; and the dragon fought, and his angels, and prevailed not, but were cast down.

CHAPTER III.

PART SECOND.

1. President Edwards, in his history of the Work of Redemption, takes a comprehensive view of the principal events and dispensations in the progress of that work as carried forward by the Mediator, and of the opposing agency of Satan as his antagonist. With the exception that he considers the work of *mediation* as having commenced at the fall, his views appear to be generally similar to those expressed herein. He considers the work of redemption as including not only all the works of Providence and grace after the fall, but all that were preparatory and in order to it, as the creation of the universe—of angels to be employed in connection with this work, of men to be subjects of it—and the eternal counsels and covenant in which the whole originated. And he considers the second person of the Trinity, in his mediatorial office, as the only medium of divine manifestation, by whom alone the Invisible One, the Divinity, is made known to angels or men. To him he ascribes pre-eminence in all things, "For this great work of redemption is all his work: He is the great Redeemer, and therefore the work of redemption being, as it were, the sum of God's works of providence, this shows the glory of our Lord Jesus Christ as being above all, and through all, and in all. That God intended the

world for his Son's use, in the affair of redemption, is one reason that is to be given why he created the world by him;" *vol.* 2, *p.* 387. To Christ as Mediator, by whom all the manifestations of the Divine perfections are made, he ascribes all the Divine appearances to the patriarchs, to Moses, the children of Israel, the prophets, and others, recorded in the Old Testament: and he necessarily, from these views, treats his work as consisting of outward and visible manifestations to angels and men.

2. The following extracts from the treatise referred to, *Works vol.* 2, *ed.* of 1808, will exhibit his views on these topics:

"When I say, this work of redemption is carried on from the fall of man to the end of the world, it is not meant, that nothing was done in order to it before the fall of man. There were many things done in order to this work of redemption before that. Some things were done before the world was created; yea, from all eternity. The persons of the Trinity were, as it were, confederated in a design and a covenant of redemption; in which covenant the Father had appointed the Son, and the Son had undertaken the work; and all things to be accomplished in the work were stipulated and agreed. And besides these, there were things done at the creation of the world, in order to that work, before man fell; for the world itself seems to have been created in order to it. The work of creation was in order to God's works of providence; so that if it be inquired, which of these kinds of works is the greatest, the works of creation or the works of providence? I answer, the works of providence; be-

cause God's works of providence are the end of his works of creation, as the building an house, or the forming an engine or machine, is its use. But God's main work of providence is this great work.

"The creation of heaven was in order to the work of redemption: it was to be an habitation for the redeemed—Matt. xxv. 34. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" *p.* 14, 15.

3. One of the chief things designed to be effected by the work of redemption, "is to put all God's enemies under his feet, and that the goodness of God should finally appear triumphing over all evil. Soon after the world was created, evil entered into the world in the fall of the angels and man. Presently after God had made rational creatures, there were enemies who rose up against him from among them; and in the fall of man evil entered into this lower world, and God's enemies rose up against him here. Satan rose up against God, endeavoring to frustrate his design in the creation of this lower world, to destroy his workmanship here, and to wrest the government of this lower world out of his hands, and usurp the throne himself, and set up himself as god of this world instead of the God that made it. And to these ends he introduced sin into the world; and having made man God's enemy, he brought guilt on man, and brought death and the most extreme and dreadful misery into the world.

"Things were originally so planned and designed, that he might disappoint, and confound, and triumph over Satan, and that he might be bruised under Christ's

feet—Gen. iii. 15. The promise was given, that the seed of the woman should bruise the serpent's head. It was a part of God's original design in this work, to destroy the works of the devil, and confound him in all his purposes, 1 John iii. 8, 'For this purpose was the Son of God manifested, that he might destroy the works of the devil.' It was a part of his design, to triumph over sin and over the corruptions of man, and to root them out of the hearts of his people by conforming them to himself."—*p.* 19, 20.

4. "God's design was perfectly to restore all the ruins of the fall, so far as concerns the elect part of the world by his Son. Man's soul was ruined by the fall; the image of God was ruined; man's nature was corrupted and destroyed, and man became dead in sin. The design of God was to restore the soul of man; to restore life to it, and the image of God, in conversion, and to carry on the restoration in sanctification, and to perfect it in glory. Man's body was ruined; by the fall it became subject to death. The design of God was to restore it from this ruin, and not only to deliver it from death in the resurrection, but to deliver it from mortality itself, in making it like unto Christ's glorious body. The world was ruined, as to man, as effectually as if it had been reduced to *chaos* again; all heaven and earth was overthrown. But the design of God was to restore all, and as it were to create a new heaven and a new earth. Isa. lxv. 17: 'Behold I create new heavens and a new earth; and the former shall not be remembered nor come into mind.' 2 Peter, iii. 13: "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.'

"Another great design of God in the work of redemption, was to gather together in one all things in Christ, in heaven and in earth, *i. e.* all elect creatures."—*p.* 20, 21.

5. "As soon as ever man fell, Christ entered on his mediatorial work. He had undertaken it before the world was made. He stood engaged with the Father to appear as man's Mediator, and to take on him that office when there should be occasion, from all eternity. But now the time was come," &c., *p.* 26. [It is humbly conceived that he who executed the office of Mediator, and did all that was to be done preparatory thereto, commenced his mediatorial work, not at the fall, but at the creation, which was preparatory and in order to the works of Providence.]

6. "When Satan, the grand enemy, had conquered and overthrown man, the business of resisting and conquering him was committed to Christ. He thenceforward undertook to manage that subtle, powerful adversary. He was then appointed the captain of the Lord's hosts—this lower world, with all its concerns was, as it were, devolved upon the Son of God: for, when man sinned, God the Father would have no more to do with man immediately; he would no more have any immediate concern with this world of mankind that had apostatized from him, and rebelled against him. He would henceforward have no concern with man but only through a Mediator, either in teaching men, or in governing or bestowing any benefits on them." [Nor does it appear that he had anything to do with them before, any more than

after the fall, except through the Mediator;] "and, therefore, when we read in sacred history what God did from time to time towards his church and people, and what he said to them, and how he revealed himself to them, we are to understand it especially of the second person of the Trinity. When we read of God's appearing after the fall from time to time, in some visible form or outward symbol of his presence, we are ordinarily, if not universally, to understand it of the second person of the Trinity, which may be argued from John i. 18: 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.' He is therefore called, 'the image of the invisible God,' Col. i. 15, intimating, that though God the Father be invisible, yet Christ is his image or representation, by which he is seen, or by which the church of God, hath often had a representation of him that is not invisible, and in particular, that Christ has often appeared in a human form. Yea, not only was this lower world devolved on Christ, that he might have the care and government of it, and order it agreeably to his design of redemption; but also, in some respects, the whole universe. The angels, from that time, were committed to him in his mediatorial office," &c. p. 27. [From what follows respecting their being ministering spirits in the affairs of the church, it must be inferred that they were committed or subject to him before the fall.]—"Presently upon the fall the Gospel was first revealed on earth.—Gen. iii. 15. We must suppose, that God's intention of redeeming fallen man was first signified in heaven, before it was signified on earth, because, the business of angels as ministering spirits required it."—*p.* 28.

7. "Thus, it is exceedingly probable, if not evident, that as Christ took on him the work of Mediator as soon as man fell; so he now immediately began his work of redemption in its effect, and that he immediately encountered his great enemy the Devil, whom he had undertaken to conquer, and rescued those two first captives out of his hands; therein baffling him, soon after his triumph, for the victory he had obtained over them, whereby he had made them his captives. And though he was, as it were, sure of them and all their posterity, Christ the Redeemer soon showed him that he was mistaken, and that he was able to subdue him, and deliver fallen man."—*p.* 35.

8. "The Church of God, that used to be a restraint on the wicked world, diminished exceedingly, [after the days of Enoch], and so wickedness went on without restraint. And Satan, that old serpent the Devil, that tempted our first parents, and set up himself as god of this world, raged exceedingly; and every imagination of the thoughts of man's heart was only evil continually, and the earth was filled with violence. It seemed to be deluged with wickedness, as it was with water afterwards; and mankind, in general, were drowned in this deluge; almost all were swallowed up in it. And now Satan made a most violent and potent attempt to swallow up the Church of God; and had almost done it."—*pp.* 43, 44.

9. "Satan seems to have been in a dreadful rage just before the flood, and his rage then doubtless was, as it always has been, chiefly against the church of

God to overthrow it; and he had filled the earth with violence and rage against it. He had drawn over almost all the world to be on his side, and they listed under his banner against Christ and his church. We read, that 'the earth was filled with violence,' and doubtless, that violence was chiefly against the church, in fulfillment of what was foretold, *I will put enmity between thy seed and her seed.*"—p. 45.

10. "The land of Canaan was the most conveniently situated of any place in the world for the purpose of spreading the light of the Gospel. The Devil seeing the advantage of this situation of the nations for promoting the great work of redemption, and the disadvantage of it with respect to the interests of his kingdom, afterwards [*i. e.* after the confusion of Babel], led away many nations into the remotest parts of the world, to that end, to get them out of the way of the Gospel. Thus, he led some into America; and others into northern cold regions, that are almost inaccessible."—*p.* 52.

11. "Because this great mystery of the incarnation and sufferings of Christ was here representad, [in the burning bush] therefore, Moses says, 'I will turn aside and behold this great sight.' A great sight he might well call it, when there was represented God manifest in the flesh, and suffering a dreadful death and rising from the dead. This glorious Redeemer was he that redeemed the church out of Egypt, from under the hand of Pharaoh; as Christ by his death and sufferings, redeemed his people from Satan, the spiritual Pharaoh. In that redemption, Christ did

not only redeem the people from the Egyptians, but he redeemed them from the devils, the gods of Egypt; for before, they had been in a state of servitude to the gods of Egypt, as well as to the men. And Christ, the seed of the woman, did now in a very remarkable manner fulfil the curse on the serpent in bruising his head. Exod. xii. 12: 'For, I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, both man and beast, and against all the gods of Egypt will I execute judgment.' Hell was as much and more engaged in that affair than Egypt was. The pride and cruelty of Satan, that old serpent, was more concerned in it than Pharaoh's. He did his utmost against the people, and to his utmost opposed their redemption. But it is said, that when God redeemed his people out of Egypt, he broke the heads of the dragons in the waters, and broke the head of *Leviathan* in pieces, and gave him to be meat for the people inhabiting the wilderness. Psalms lxxiv. 12, 14: 'The people of Israel went out with an high hand, and Christ went before them in a pillar of cloud and fire.' There was a glorious triumph over earth and hell in that deliverance. And when Pharaoh and his hosts, and Satan by them, pursued the peole, Christ overthrew them in the Red Sea." —*p.* 71.

12. "The true religion lasted among some other people, besides the Israelites, a while after Abraham. But it did not last long; and it is probable that the time of their total rejection, and giving up to idolatry, was about the time when God separated the children

of Israel from Egypt to serve him; for they are often put in mind on that occasion, that God had now separated them to be his peculiar people; or to be distinguished from all other people upon earth, to be his people alone; to be his portion when others were rejected. This seems to hold forth thus much to us, that God now chose them in such a manner, that this visible choice of them was accompanied with a visible rejection of all other nations in the world; that God visibly came, and took up his residence with them, as forsaking all other nations. And so as the first calling of the Gentiles after Christ came, was accompanied with a rejection of the Jews, so the first calling of the Jews to be God's people, when they were called out of Egypt, was accompanied with a rejection of the Gentiles. Thus all the Gentile nations throughout the whole world, all nations, but only the Israelites, and those that embodied themselves with them, were left and given up to idolatry; and so continued a great many ages, even from this time till Christ came. They were concluded so long a time in unbelief, that there might be a thorough proof of the necessity of a saviour; that it might appear by so long a trial, past all contradiction, that mankind were utterly insufficient to deliver themselves from that gross darkness and misery, and subjection to the devil that they had fallen under;" &c.—*See p.* 75.

13. "God saw it to be a needful and convenient time now to commit his word to writing; and, therefore, Christ wrote the ten commandments on tables of stone, with his own finger; and after this the whole law;" &c.—*See p.* 78.

14. "It is observable, that when Christ appeared to manage the affairs of his church in this period, he often appeared in the form of that nature that he took upon him in his incarnation. It was in an human form in which Christ appeared to the seventy elders, of which we have an account, Exod. xxiv. 9, 11, 'Then went up Moses and Aaron, Nadab and Abihu, and seventy elders of Israel: and they saw the God of Israel: and there was under his feet, as it were, a paved work of sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also, they saw God, and did eat and drink.' So Christ appeared afterwards to Joshua in the form of the human nature, Josh. v. 13, 14, 'as captain of the host of the lord.' And so he appeared to Gideon, Judges vi. 11. And so also to Manoah, Judges xiii. 17, 21. Here Christ appeared to Manoah in a representation both of his incarnation and death. Christ thus appeared, time after time, in the form of that nature he was afterwards to take upon him, because he now appeared on the same design, and to carry on the same work, that he was to appear in that nature to work out and carry on."—*p.* 92.

15. "Jesus Christ, the person that the prophet Isaiah spoke so much of, once appeared to him in the form of the human nature. We have an account of it in the 6th chapter of his prophecy. 'I saw also the lord sitting on a throne, high and lifted up, and his train filled the temple.' This was Christ that Isaiah now saw, as we are expressly told in the New Testament.—*See John* xii. 39, 41."—*p.* 130.

16. "Daniel gives an account of a very remarkable appearance of Christ in Nebuchadnezzar's furnace. It is manifest that he appeared in the form of man." —Daniel iii. 25, *p.* 148.

17. "God suffered the devil to do his utmost, and to establish his interest, by setting up the greatest, strongest and most glorious kingdoms in the world that he could, before the depised Jesus overthrew him and his empire. Christ came into the world to bring down the high things of Satan's kingdom, that the hand of the Lord might be on every one that is proud and lofty, and every high tower, and every lofty mountain, as the prophet Isaiah says, chap. ii. 12, &c. And therefore these things were suffered to rise very high, that Christ might appear so much the more glorious in being above them."—*p.* 138.

18. "Just before Christ was born, the Roman empire was raised to its greatest height; Augustus Cæsar, as he was the first, so he was the greatest of all the Roman emperors; he reigned in the greatest glory. Thus the power of the heathen world, which was Satan's visible kingdom, was raised to its greatest height, after it had been rising higher and higher, and strengthening itself more and more from the days of Solomon to this day, which was about a thousand years. Now it appeared at a greater height than it ever appeared from the beginning of Satan's heathenish kingdom, which was probably about the time of the building of Babel."—*p.* 166.

19. "Another reason why Christ did not come soon

after the flood probably was, that the earth might be full of people, etc., and that his victory over Satan might be attended with the more glory in the multitude of his conquests. It was not proper that Christ should come before the Babylonish captivity, because Satan's kingdom was not then come to the height. It was the will of God, that his Son should make his appearance in the world in the time of this the greatest and strongest monarchy, [the Roman] which was Satan's visible kingdom in the world; that, by overcoming this, he might visibly overcome Satan's kingdom in its greatest strength and glory, and so obtain the more complete triumph over Satan himself."—*pp.* 184, 185.

20. "Christ's incarnation was a greater and more wonderful thing than ever had come to pass. I would observe the great notice that was taken of it in heaven and on earth. How it was noticed by the glorious inhabitants of the heavenly world, appears by their joyful songs on this occasion, heard by the shepherds in the night. This was the greatest event of Providence that ever the angels had beheld. The glorious angels had all along expected this event. They had taken great notice of the prophecies and promises of these things all along: for we are told that the angels desire to look into the affairs of redemption.—1 Pet. i. 12. They had all along been the ministers of Christ in this affair of redemption, in all the several steps of it down from the very fall of man."—*p.* 187.

21. "He suffered the buffetings of Satan in an uncommon manner. We read of one time in particular,

when he had a long conflict with the devil, when he was in the wilderness forty days, with nothing but wild beasts and devils; and was so exposed to the devil's power, that he was bodily carried about by him from place to place."—*p.* 212.

"Now [at the crucifixion] the angels beheld the most wonderful thing that ever they saw."—*p.* 216.

22. "One design of Christ in what he did in his humiliation, was to lay a foundation for the overthrow of Satan's kingdom. First, an end is brought to the former state of the church—the state wherein it was subject to carnal ordinances—and then an end is brought to the Jewish state, in the destruction of their city and country; and then, after that, an end is brought to the old heathen empire,—and the next step is the finishing of Satan's visible kingdom in the world, upon the fall of Antichrist, and the calling of the Jews: and last will come the destruction of the outward frame of the world itself."—*p.* 230, 232. "Upon the fall of Antichrist, an end is put to Satan's visible kingdom on earth, to establish Christ's kingdom, which is an eternal kingdom. The very frame of this corruptible world shall come to an end, to make way for the church, to dwell in another dwelling place, which shall last to eternity."—*p.* 233.

23. "In this way [the gradual progress of things] the glory of God's wisdom in the manner of doing this, is more visible to the observation of creatures. If it had been done at once, in an instant, or in a very short time, there would not have been such opportunities for creatures to perceive and observe the partic-

ular steps of divine wisdom, as when the work is gradually accomplished, and one effect of his wisdom is held forth to observation after another. It is wisely determined of God, to accomplish his great design by a wonderful and long series of events, that the glory of his wisdom may be displayed in the whole series, and that the glory of his perfections may be seen, appearing, as it were, by parts, and in particular successive manifestations: For if all that glory which appears in all these events had been manifested at once, it would have been too much for us. 2d. Satan is more gloriously triumphed over—God could easily, by an act of almighty power, at once have crushed Satan; but by giving him time to use his utmost subtlety to hinder the success of what Christ had done and suffered, he is not defeated merely by surprise, but has large opportunity to ply his utmost power and subtlety again and again, to strengthen his own interest all that he can by the work of many ages. At length Christ's kingdom is fully set up, and Satan perfectly and eternally vanquished."—*pp.* 240, 241.

24. "I proceed to take notice of the opposition which was made to this success of Christ's purchase [prior to the destruction of Jerusalem]. Satan, who lately was so ready to triumph and exult, as though he had gained the victory in putting Christ to death, now finding himself fallen into the pit which he had digged, and finding his kingdom falling so fast, and seeing Christ's kingdom make such amazing progress, such as never had been before, we may conclude he was filled with the greatest confusion and astonishment, and hell seemed to be effectually alarmed by it

to make the most violent opposition against it. And first the devil stirred up the Jews, who had before crucified Christ, to persecute the church," etc.—*p.* 262.

25. "But when Jerusalem was destroyed, the Jews were put out of a capacity of much troubling the church. Now, therefore, the devil turns his hand elsewhere, and uses other instruments."—*p.* 266.

26. "A great part of the first three hundred years after Christ was spent in violent and cruel persecutions of the church by the Roman powers. Satan was very unwilling to let go his hold of so great a part of the world, and every way the chief part of it, as the countries contained in the Roman empire were, of which he had had the quiet possession for so many ages; and therefore, when he saw it going so fast out of his hands, he bestirred himself to his utmost: all hell was, as it were, raised against it to oppose it with its utmost power. Satan thus exerting himself by the power of the heathen Roman empire, is called the great red dragon in Scripture."—*p.* 269.

27. "It was remarked by both heathen and Christian writers in those days, that the famous heathen oracles in their temples, where princes and others for many past ages had been wont to inquire and receive answers in an audible voice from their gods, which were answers from the devil; I say, those oracles were now silenced and struck dumb, and gave no more answers; and particularly the oracle at Delphos, which was the most famous heathen oracle in the

whole world, which both Greeks and Romans used to consult, began to cease to give any answer, even from the birth of Christ; and the false deity who was worshipped, and used to give answers from his oracle in that temple, being once inquired of why he did not now give answers as he was wont to do, made this reply, as several heathen historians who lived about those times relate—'There is an Hebrew boy, says he, who is king of the gods, who has commanded me to leave this house, and be gone to hell, and therefore you are to expect no more answers.' And many of the heathen writers who lived about that time, speak much of the oracles being silenced, as a thing at which they wondered, not knowing what the cause should be. Plutarch, a heathen writer of those times, wrote a particular treatise about it, which is still extant, and Porphyry, has these words: 'Since Jesus began to be worshipped, no man has received any public help or benefit by the gods.' Thus did the kingdom of Christ prevail against the kingdom of Satan."—*pp.* 271, 272.

28. "Satan having lost ground so much, notwithstanding all his attempts, now (under the tenth persecution) seemed to bestir himself with more than ordinary rage. Those who were then in authority set themselves with the utmost violence to root out Christianity, by burning all Bibles, and destroying all Christians; and therefore they did not stand to try or convict them in a formal process, but fell upon them wherever they could; sometimes setting fire to houses where multitudes of them were assembled, and burning them all together; and at other times slaughter-

ing multitudes together, so that sometimes their persecutors were quite spent with the labor of killing and tormenting them; and, in some populous places, so many were slain together that the blood ran like torrents. It is related that seventeen thousand martyrs were slain in one month's time, and that during the continuance of this persecution, in the province of Egypt alone, no less than one hundred and forty-four thousand Christians died by the violence of their persecutors, besides 700,000 that died through the fatigues of banishment, or the public works to which they were condemned. This persecution lasted for ten years together; and as it exceeded all foregoing persecutions in the number of martyrs, so it exceeded them in the variety and multitude of inventions of torture and cruelty. The heathen persecutors thought they had finished their work, and boasted that they had utterly destroyed the name and superstition of the Christians, and had restored the worship of the gods."—*p.* 273.

29. "This revolution [the subversion of the heathen idolatry in the Roman empire, by Constantine,] was the greatest revolution and change in the face of things that ever came to pass in the world since the flood. Satan, the prince of darkness, that king and god of the heathen world, was cast out. The roaring lion was conquered by the lamb of God, in the strongest dominion that ever he had, even the Roman empire." —*p.* 275.

30. "What came to pass now is also represented by the devil's being cast out of heaven to the earth—

to the meaner and more barbarous nations, &c. Satan tempted Christ, and promised to give him the glory of the kingdoms of the world, but now he is obliged to give it to him."—*p.* 276.

31. "I would consider the events of the first part of this period, reaching from the destruction of the heathen empire to the rise of Antichrist. And here first I would take notice of the opposition Satan made in this space of time to the church. It was either by corrupting the church of Christ with heresies, or by new endeavors to restore paganism. Satan infested the church with heresies. The two principal, and those which did most infest the church, were the Arian and Pelagian heresies. Before the fourth century was finished, the greater part of the Christian church were become Arians. They denied the doctrine of the Trinity, and the divinity of Christ, and the Holy Ghost, and maintained that they were but mere creatures. The Pelagian heresy arose in the beginning of the next century. He (Pelagius) denied original sin, and the influence of the spirit of God in conversion, and held the power of free will," &c.—*pp.* 282, 282.

32. "The other kind of opposition, which Satan made against the church, was in his endeavors to restore paganism. And his first attempt to restore it in the Roman empire, was by Julian, the apostate. Another way that Satan attempted to restore paganism in the Roman empire, was by *the invasions and conquests of heathen nations.* These nations, [the Goths, Vandals, &c.,] who now took possession of the western empire, were heathens; so that by their means

heathenism was again for a while restored, after it had been rooted out."—*pp.* 283, 284.

33. "I would take notice of the great works of the devil against the kingdom of Christ from Constantine to the destruction of Antichrist. Satan had done great things against the Christian church before, but had been baffled once and again. Michael and his angels had obtained a glorious victory. How terrible was his opposition during the continuance of the heathen empire; and how glorious was Christ's victory and triumph over him in the time of Constantine! It pleased God now to prepare the way for a yet more glorious victory over him, to suffer him to renew his strength, and to do the utmost that his power and subtlety can help him to; and therefore he suffers him to have a long time, to lay his schemes, and to establish his interests, and make his matters strong; and suffers him to carry his designs a great length indeed, almost to the swallowing up of his church; and to exercise a high, and proud, and almost uncontrolled dominion in the world, a long time before Christ finally conquers and subdues, and utterly ruins his visible kingdom on earth, as he will do in the time of the destruction of Antichrist. Thus gloriously triumphing over him after he has done the utmost that his power and subtlety can extend to, and showing that he is above him, after he has dealt most proudly, and lifted himself highest of all.

"The two great works of the devil which he in this space of time wrought against the kingdom of Christ, are his creating his Antichristian and Mahometan kingdoms, which have been, and still are, two king-

doms of great extent and strength, both together swallowing up the ancient Roman empire; the kingdom of Antichrist swallowing up the western empire, and Satan's Mahometan kingdom the eastern empire. As the Scriptures in the Book of the Revelation represent it, it is in the destruction of these that the glorious victory of Christ, at the introduction of the glorious times of the church will mainly consist. And here let us briefly observe how Satan erects and maintains these two great kingdoms of his in opposition to the kingdom of Christ.

"With respect to the kingdom of Antichrist. This seems to be the masterpiece of all the contrivances of the devil against the kingdom of Christ, and is evidently so spoken of in Scripture. We find no enemy of Christ one half so much spoken of in the prophecies of Revelation as this; and the destruction of no enemy is spoken of as so glorious and happy for the church. The craft and subtlety of the devil, above all, appears in this work of his. This is a contrivance of the devil to turn the ministry of the Christian church into a ministry of the devil, and to turn these angels of the churches into fallen angels, and so into devils. And in the tyranny and superstition, and idolatry, and persecution, which he sets up, he contrives to make an image of ancient paganism, and more than to restore what was lost in the empire by the overthrow of paganism in the time of Constantine: so that by these means the head of the beast which was wounded unto death in Constantine, has his deadly wound healed in Antichrist. Rev. xiii. 3. And the dragon that formerly reigned in the heathen Roman empire, being cast out thence, after the beast with seven

heads and ten horns rises up out of the sea, gives him his power, and seat, and great authority; and all the world wonders after the beast.

"He claimed the power of a temporal prince, and so was wont to carry two swords, to signify that both the temporal and spiritual sword was his; and claimed more and more authority, till at length he, as Christ's vicegerent on earth, claimed the very same power that Christ would have if he was present on earth and reigned on his throne, or the same power that belongs to God, and used to be called *God on earth;* and used to be submitted to by all the princes of Christendom."—*pp.* 286, 289.

34. "I come now to speak of his Mahometan kingdom, which is another great kingdom of mighty power and vast extent, set up by Satan against the kingdom of Christ. He set this up in the eastern empire, as he did that of Antichrist in the western."—*p.* 290.

35. "I proceed to show what opposition has been made, to the success of Christ's purchase by the Reformation, by Satan and his adherents; observing as we go along, how far they have been baffled, and how far they have been successful.

"The opposition which Satan has made against the reformed religion, has been principally of the following kinds, viz: that which was made, *First*, by a general council of the church of Rome [that of Trent which continued twenty-five years]; *Second*, by secret plots and devices; *Third*, by open wars and invasions; *Fourth*, by cruel oppression and persecution; and *Fifth*, by bringing in corrupt opinions.

"The doctrines and practices of the church of Rome, which were chiefly condemned by the Reformed, were confirmed by the decrees of their council; and the corruptions, in many respects, were carried higher than ever before; and they uttered blasphemous reproaches and curses against the reformed religion, and all the reformed church was excommunicated and anathematized by them; and so, according to the prophecy, they blasphemed God."—*p.* 299.

36. "Satan has opposed the Reformation with cruel persecutions. The persecutions with which the Protestants, in one kingdom and another, have been persecuted by the church of Rome, have in many respects been far beyond any of the heathen persecutions which were before Constantine the Great, and beyond all that ever were before. So that Antichrist has proved the greatest and cruelest enemy to the church of Christ that ever was in the world, in this, as well as in all other respects; agreeably to the description given of the church of Rome, Rev. xvii. 6., and xviii. 24.

37. "The heathen persecutions had been very dreadful; but now persecution, by the church of Rome, was improved and studied, and cultivated as an art, or science. Such ways of afflicting and tormenting were found out, as are beyond the thought and invention of ordinary men, or men who are unstudied in those things, and beyond the invention of all former ages. And that persecution might be managed the more effectually, there were certain societies of men established in various parts of the popish dominions, whose business it should be to study and im-

prove, and practice persecution in its highest perfection, which are those societies called *the Courts of Inquisition.*"—*p.* 301.

38. "Soon after the Reformation, there were terrible persecutions in various parts of Germany; and especially in Bohemia, which lasted for thirty years together. The countries of Poland, Lithuania and Hungary, were in like manner deluged with Protestant blood. Also, Holland and the other low countries, were for many years a scene of nothing but the most affecting and amazing cruelties, being deluged with the blood of Protestants. In France, it is reckoned, that within thirty years, there were martyred about 900,000. Thus did the devil and his great minister, Antichrist, rage with such violence and cruelty against the church of Christ! The last kind of opposition that Satan has made to the Reformation is by corrupt opinions. Satan has opposed the light of the Gospel, which shone forth in the Reformation, with many corrupt opinions which he has brought in and propagated in the world."—*pp.* 301, 304.

39. "Satan has ever had a dread of having his kingdom overthrown, and he has been opposing of it ever since Christ's ascension, and has been doing great works to fortify his kingdom and to prevent it, ever since the day of Constantine the Great. To this end, he has set up those two mighty kingdoms of Antichrist and Mahomet, and brought in all the heresies and superstitions, and corrupt opinions which there are in the world. But when he sees all begin to fail, it will rouse him up exceedingly. If Satan dreaded

being cast out of the Roman empire, how much more does he dread being cast out of the whole world.

"It seems as though, in this last great opposition which shall be made against the church to defend the kingdom of Satan, all the forces of Antichrist, and Mahometanism, and heathenism, will be united; all the forces of Satan's visible kingdom, through the whole world of mankind. And therefore it is said, that the 'spirits of devils shall go forth unto the kings of the earth and of the whole world, to gather them together to the battle of the great day of God Almighty.' There will be, some way or other, a mighty struggle between Satan's kingdom and the church, and probably in all ways of opposition that can be; and doubtless great opposition by external force; wherein the princes of the world, who are on the devil's side, shall join hand in hand."—*pp.* 334, 335.

40. "Now [at the close of that battle] the business is done for Satan and his adherents. Satan's last and greatest opposition is conquered; all his measures are defeated. The devil is utterly baffled and confounded, and knows not what else to do. He and his most powerful instruments are taken captive."—*p.* 336.

41. "In this victory will be a most glorious display of divine power. Christ shall therein appear in the character of King of kings and Lord of lords.—Rev. xix. 16. Now Christ shall dash his enemies even the strongest and proudest of them to pieces. Consequent on this victory, Satan's visible kingdom on earth shall be destroyed."—*p.* 337.

42. "A little before the end of the world, there shall be a very great apostacy. Satan shall begin to set up his dominion again in the world. This world shall again become a scene of darkness and wickedness. The bottomless pit of hell shall be opened, and devils shall come up again out of it, and a dreadful smoke shall ascend to darken the world. This apostacy will be most like the apostacy of the devils of any that ever had before been: for the devils apostatized and turned enemies to Christ, though they enjoyed the light of heaven; and these will apostatize and turn enemies to him, though they have enjoyed the light and privileges of the glorious times of the Church."—*pp.* 355, 356.

43. "We have seen, how Satan, the great dragon, that old serpent, who has set up himself as god of this world, will be cast into the lake of fire. We began at the head of the stream of divine providence, and have followed and traced it through its various windings and turnings, till we are come to the end of it, and we see where it issues. As it began in God, so it ends in God. We may see by what has been said, how Christ in all things has the pre-eminence. For this great work of redemption is all his work. What has been said shows how all the purposes of God are purposed in Christ, and how he is before all and above all, and all things consist by him, and are governed by him, and are for him.—Col. i. 15–18.

"We see that whatever changes there are, and however highly Christ's enemies exalt themselves, that yet finally all his enemies become his footstool,

and he reigns in uncontrolled power and immense glory.

"Hence we may see what a consistent thing divine providence is. If we behold the events of Providence in any other view than that in which it has been set before us, it will all look like confusion, like a number of jumbled events coming to pass without any order or method. It is with God's work of providence, as it is with his work of creation; it is but one work. God's providence may not unfitly be compared to a large and long river, having innumerable branches, beginning in different regions, and at a great distance one from another, and all conspiring to one common issue."—*pp.* 381, 382.

44. "God's power gloriously appears in conquering Satan. Christ, our Michael, has overcome him. His power gloriously appears in conquering him in that kingdom, wherein his pride and subtlety, and cruelty, above all appears, viz.: the kingdom of Antichrist. It gloriously appears in conquering him in that greatest and strongest combination and opposition of the devil and his adherents against Christ and his church, just before the fall of Antichrist, wherein his visible kingdom has a fatal blow given to it, on which an universal downfall of it follows all over the world."—*p.* 386.

45. "From what hath been said, we may see the glorious wisdom of God. It shows the wisdom of God in creating the world, in that he has created it for such an excellent use, to accomplish in it so glorious a work. And it shows the wisdom of divine

providence, that he brings such great good out of such great evil, in making the fall and ruin of mankind, which in itself is so sorrowful and deplorable, an occasion of accomplishing such a glorious work.—And how glorious doth the wisdom of God appear in that long course and series of great changes in the world in bringing such order out of confusion, in so frustrating the devil, and so wonderfully turning all his most subtle machinations to his own glory, and the glory of his Son Jesus Christ!"—*pp.* 287, 288.

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46. The foregoing extracts may serve to show how the author was led by his profound knowledge of the Scriptures, his comprehensive views of the purposes and works of God, of the apostacy and ruin of man by the instigation of Satan, and of the works of providence and redemption, and his views of the leading doctrines of revelation, to represent the work of the Mediator so prominently as a conflict with the great adversary and his adherents. He contemplated the whole as a connected, consistent, perfect scheme; originating and ending with him who declares himself the Alpha and Omega, the first and the last. He considered the creation as preparatory to the great scene of providential dispensations and moral exhibitions which were to follow; the stage on which the great drama was to proceed in the view of angels and of men.

47. Regarding all the works of providence as having relation to the work of redemption, the divine dispensations towards idolatrous nations, and all opposing, persecuting, hostile governments, combina-

tions and powers, brought prominently and constantly to his view, the malevolent agency and object of the great adversary, the instigator of man's revolt, the implacable and ceaseless enemy of Christ and his church. It seems to have been evident to him that it was the constant purpose and effort of Satan to frustrate and defeat the Mediator's work, especially with respect to the redemption of man and the government of this world, and to exterminate the church; and that such will continue to be the constant object of his utmost efforts, till he shall be totally vanquished and crushed by a transcendant exhibition of the power of Christ; and, on the other hand, that by his works of providence and the progress of his dispensations, the Mediator has restrained and baffled him; counteracted and thwarted his machinations and exhibited His supremacy by triumphing over him from time to time; though his final victory is delayed to allow time for all the manifestations originally intended, whether of the divine perfections, or of the depravity of fallen angels and men.

48. Hence, he particularly notices the occasions when by the devices and malice of Satan the church has been greatly reduced in numbers, and all but exterminated, and has been preserved, and her great enemy thwarted by signal interpositions of the wisdom and power of Christ. Thus, when the church was reduced to the family of Noah, he destroyed the whole world of the ungodly by the deluge. When the descendants of Noah were seduced into idolatry, he interposed by calling Abraham, and preserving the church in the line of his family. When it was again

reduced, and nearly swallowed up in the idolatrous abominations of Egypt, he rescued his people by the hand of Moses, punished their oppressors, and destroyed Pharaoh and his host in the Red Sea. When it was nearly extinguished in the captivity in Babylon, he again interposed and brought it back to Jerusalem. When corrupted and almost subverted by Pharasaic, Sadducean, and other heresies, he personally appeared incarnate. When harassed and threatened with utter ruin by persecution under pagan Rome, he overthrew the idolatrous institutions of that power. When corrupted, oppressed and persecuted by the beast of papal Rome, he interposed by the Reformation; and when that Antichrist and his infidel and idolatrous confederates shall engage in the future and greatest conflict, he will conquer the dragon who gave power to the beast, and subvert all enemies.

49. Now, regarding the great scene which has been passing on this earth as designed for the purpose of manifesting the divine perfections and instructing intelligent creatures, and therefore designed to be seen, it occurs to observe that a large portion of the manifestations to be made required the visible acts of men. The purposes and doings of Satan evidently required the visible instrumentality and agency of men. Hence, his agency is so generally veiled in that instrumentality, and is therefore so liable to be resolved into the mere agency of men. Men being fallen and depraved, act in character when they act in conformity with his designs and by his instigation; and, as interested spectators of each other, they are

prone to ascribe the worst acts to mere human motives and passions. It is perhaps one of the chief devices of Satan, so to deceive and impose upon men, as to hide himself from their observation, and hinder them from suspecting that he is their tempter, deceiver, and enemy. To what else are his wiles and his subtle machinations directed? To what other end does he blind their minds and rule in their hearts?

50. In scarcely one of the instances recorded in the Scriptures, in which his agency is declared to have been concerned, would it otherwise have been any more likely to be suspected than in numberless other instances in which it is not declared; and, indeed, in numberless instances every day. Was there, for example, any thing special in the instance in which he is represented to have spoken as a lying spirit by pretended prophets, to distinguish that from any other instance of false prophesying? Or any thing in David's numbering Israel by his instigation, to distinguish that act, or mark it with more turpitude than is discoverable in the destruction of Uriah? Or in the case of Job, did any thing occur which would not have been readily ascribed to natural causes and human motives, if the agency of Satan had not been expressly recognized in the narrative?

51. So of the numerous instances recorded in the New Testament of the actions and sufferings of men under his influence. Those who were healed by the power of Christ owed their diseases to the malice of Satan—they were oppressed by the devil. But their diseases do not appear to have been different from

those occurring at other periods. The concomitants of possession in those from whom evil spirits were cast out, were deafness, dumbness, and others common to every age. The agency of Satan in the case of Ananias and Sapphira, had it not been specially recorded, would not be suspected from any thing peculiar and apparent in the acts which they committed.

52. These facts, by which it is rendered certain that the agency of Satan has been joined with that of men, in numerous instances and at different periods, where, but for the Scripture record, nothing would have appeared to indicate his interference, are sufficient, when considered in connection with his character—the constant object of his rebellion, rage and subtlety, and the intimations of Scripture respecting his wiles and devices, and his ceaseless activity in tempting, deceiving and betraying man—to justify the belief that his agency is no less concerned in countless other instances of impiety and wickedness on the part of men, and indeed so universally in all their sinful acts as to account for its being said, in the words of inspiration, that he "rules in the hearts of the children of disobedience;" "that he is god of this world," "that he deceiveth the whole world," "that the wicked are his children, his captives, his subjects."

53. Consistently with what is said above, of the cases in which his agency is announced in the Scriptures, it is to be observed that he, in like manner and for like reasons, in claiming and receiving the homage and worship of men, conceals himself under the forms and images of idolatry. He instigates and de-

ludes the worshippers, but interposes some visible symbols of his presence and power, while he keeps behind the scenes. Even if he could render himself personally visible, he could hardly hope in that case to secure the homage and submission of his worshippers; and though his symbols may be erected everywhere, he could not be personally present in innumerable different places.

54. It is obvious to suppose that, if in all his influence and interference with men, his agency and his evil purposes were distinctly recognized, the freedom of their wills would be affected by additional and different motives from those by which they are legitimately and properly governed; and in such a case the course of events might, and perhaps necessarily would be widely different from that which now occurs. As things actually are, in this respect, the guilt of their actions is all their own, and the guilt of Satan's acts is all his own.

55. So on the other hand, in the case of converted men; all the virtue and praiseworthiness of their holy acts belongs to them, though there be an influence of the Holy Spirit concerned in every one of them. Such acts are performed in view of rational and Scriptural motives, and are strictly their own acts. They are conscious of no influence but that of such motives; though as matter of doctrine and theory they know that their first and all their subsequent holy acts, and especially their most distinguished acts of piety, self-denial and obedience, are occasioned, or to be referred to the divine influence.

56. Whatever of mystery there may be in either of these cases is to be referred either to what relates to the nature of free agency in rational creatures, or what relates to the actual system of visible manifestation.

57. With respect to the latter, it is plain that neither the effects of the divine influence or agency in the one case, nor the reality, object, or results of the agency of Satan in the other, could be manifested otherwise than by the outward and visible, audible or otherwise observable acts of men.

58. If, therefore, in referring to the acts of wicked men, whether of impiety towards God, or of falsehood and cruelty towards each other, we ascribe them to the instigation of Satan, we do not transcend the warrant of Scripture either in respect to his agency, or their accountability. Their acts are in innumerable instances not less atrocious, not less impious, injurious and abominable than those mentioned in the Scriptures as directly instigated by Satan. Their infidelity and impiety, their idolatries and blasphemies, committed even with the Bible in their hands; their dishonesty, covetousness and oppression; their cruelties, persecutions and murders, are, to say the least, not less flagrant and horrible than any of those of infernal instigation which are noticed in the Scriptures. The truth is that they are subject to him, his captives, under his tyrannical and malevolent influence, led by him at his will. He is their enemy, deceiver, tempter, destroyer. By them, he, in a great measure, carries on his hostility to the Mediator and his redeemed people,

and by their instrumentality his evil designs and acts are rendered visible. He tempts men when he sees by their conduct that they are predisposed to act out the wickedness which he instigates. Thus in the case of David, Ananias and others specially mentioned in the Scriptures.

CHAPTER IV.

THE WORK OF THE MEDIATOR CONSIDERED AS INDICATING BY THE NATURE AND VASTNESS OF ITS OBJECTS AND THE EVENTS AND ANALOGIES OF ITS PROGRESS, THE VISIBILITY AND GLORY OF HIS FUTURE MANIFESTATIONS.

1. THE mediatorial work of Christ has been contemplated as comprising the creation, preservation, and government of all creatures; as characterized by outward and visible manifestations; and as including a prolonged conflict with Satan and his adherents. The view which has been taken naturally suggests the inquiry, Whether the future is to be in like manner characterized by similar and more glorious outward and visible manifestations? Whether the Son of God in finally obviating the ruins of the fall, consummating his triumph over all enemies, and successfully establishing his empire, will again personally appear, not as before in a state of humiliation, but in the majesty and splendor of his regal office? That such may be the case will doubtless be admitted by all. That it will be, is the decided conviction of some, founded on their view and mode of interpreting the prophecies. The following observations and suggestions are offered as obviously arising from the preceding view, which obliges us to suppose that the result of the conflict which has hitherto given to the scene on earth so much of its character, and of the final consummation of the purposes and dispensations

of the past, will be signalised in such a manner as to display to the universe the transcendent majesty, glory, righteousness and power of the Mediator.

2. It has been noticed as indicated in the Scriptures, that the great scene, which, since the creation, has been passing on the earth, has been diligently and closely observed by the created intelligences of other worlds, that they attain their knowledge of the invisible One in the same way as man: namely, by observing his works, and the various manifestations of his perfections, counsels, and purposes, which are brought within their cognizance; and, that these means of knowledge are exhibited to them as well as to men, by the Son of God, in the official and peculiar relation which he sustains to all intelligent creatures, as the medium of divine manifestation, intercourse and fellowship.

3. All created natures are therefore deemed to be concerned in his work. In its connection with them it forms the great moral scene of the universe. In its progress a vivid exhibition is made of the apostacy, corruption and wickedness of fallen angels and men; of the curse denounced upon the earth and its inhabitants; of the inadequacy of all human devices, all means and motives addressed to men as moral agents, all providential restraints, divine laws, promises, warnings and threatenings, to reclaim and save any of the fallen race; and of the interposition of infinite wisdom, power and grace to rescue a portion of the human family, counteract and vanquish the adversary, subvert all enemies, retrieve the ruins of the fall,

renovate the earth, and fill the universe with the praises of the unfallen and the redeemed. The manifestations of this scene are displayed in the view of the heavenly hosts to instruct them, to fortify them against the wiles of Satan, and confirm them in their allegiance, and so to unite angels and men in perpetual obedience, fellowship and love, and reconcile or harmonize all things in heaven and earth. The visibility of these manifestations is calculated greatly to enhance their moral influence. They most strikingly exhibit the malignity of sin, the degradation and misery consequent upon it, the wonders of divine mercy, and the beauty of holiness. Taken altogether, they may be supposed to present all possible forms and degrees of evil and of good; all possible contrasts of sin and misery, with holiness and happiness; and all possible conditions and trials of free agency in creatures, together with the riches of the wisdom and knowledge of God.

4. Now it is supposed that the nature and objects of this entire procedure, require a continuance of similar manifestations, and an outward and visible triumph, and exhibition of divine supremacy and glory, at its consummation, on the theatre of its earlier progress and of its great events, the apostacy, the hostile agency of Satan, the humiliation and sufferings of Christ, the recovery and rescue of the redeemed. To the vision of the prophets, accordingly, such manifestations are supposed to have been depicted. In the portraitures vouchsafed to them of the future, they are supposed to have seen the personal advent of the Son of God in power and great glory with his holy angels,

wresting the empire of the world from the great adversary, subverting Antichrist, and all idolatry and wickedness, conquering and imprisoning Satan and his host, raising the dead, renewing the earth, and establishing the throne of his righteous and everlasting kingdom.

5. If he created and governs the world in order to manifest the Divine perfections by his works of providence and grace; if he became incarnate for this purpose; if for this he has maintained a protracted conflict with Satan and his faction, and will at length visit upon them the retributions of justice, it is but reasonable to expect that the closing of the scene should, in the grandeur of the manifestations to be made, exceed those which preceded; that the majesty of his person, the glory of his mediatorial office, the greatness of his triumph over all enemies, the magnificence of his regal state, the perfect vindication of all his ways, the exaltation and bliss of his followers, the renovation of the earth, the undivided homage of saints and angels, should be publicly and conspicuously displayed to the whole universe.

6. If the office and work of the Mediator comprised the creation of angels and of the material universe, as well as the dispensations and events which relate directly to man; if the method of outward and visible manifestation, has relation as well to angels as to men, and if it was in this view a necessary adjunct of the moral system; then it is supposed to be in harmony with all the conditions and purposes of the

scheme that its consummation should be signalized by the visible presence, rule, and triumph of the Mediator.

7. Such a result is inferred also from those Scriptures, which relate to the union in Him of all holy beings in heaven and earth, as a leading and ultimate purpose of his mediation; as in Ephesians i. 9–11: "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fullness of time [the final dispensation], he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him: in whom we also have obtained an inheritance, being predestinated according to the purpose of Him, who worketh all things after the counsel of his own will." And Rev. v. 11–13. "And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing: and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." See also, Colossians i. 10; Heb. xii. 22, 23; Heb. i. 2, 6.

8. Man, in his state of apostacy and rebellion, was

truly opposed to the angels who persevered in their allegiance, as to his Creator. His course of revolt was at war with their fidelity and happiness, and a reconciliation to them and to God was hindered by the same obstacle. The mediatorial work, therefore, had reference in this respect to angels and men, and hence they jointly worship, serve and praise the Mediator.

9. The rebellion of Satan and his angels, and that of man, constituted an open and public revolt against the authority and government of God, the prosecution of which has been signalized, on the part of man, by outward and visible acts of wickedness, and on the part of Satan by ceaseless hostility to the Mediator and the measures of his administration. The scene and object of his machinations, brought him into immediate connection with material and visible things, on which account it may be supposed to be necessary that his proceedings, in their connection with the visible conduct of man, should be counteracted and eventually triumphed over by public and visible displays of the supremacy and power of Christ. That course of diabolical and human wickedness combined, which, for example, has been exhibited in the wide-spread and impious system of idolatrous worship, in the proscriptions and martyrdoms of prophets, apostles, and confessors, the persecutions of the church, and the wars of nations—whereby the lives of multitudes, of whom the world was not worthy, have been sacrificed, the Divine authority has been set at naught, the cause of rebellion maintained, and the subversion of the church

attempted, may be supposed to require a counterpart of signal and visible retribution, such as is referred to in one of the scenes of the Apocalypse, chap. vi. 9, 10: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled." Under the next seal, the visitation of judgment is set forth under the most striking figures derived from the convulsions of the physical and political worlds, and from the consternation of the wicked, who are represented as calling to the rocks and mountains to fall on them and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb. In like manner, the retributive dispensations recorded in the Scriptures as having been inflicted, were conspicuously public and visible; and with respect to those which are threatened and future, the heavens and earth, angels and saints, apostles and martyrs, are called on to rejoice, as if beholding in them the supremacy, righteousness and glory of the mediatorial King. Psalm xcvi. 11–14; Jeremiah li. 47, 49; Rev. xviii. 20; xix. 1, 2. In Rev. xiv. 10, it is said, that they who worship the beast and his image, shall be tormented "in the presence of the holy angels, and in the presence of the Lamb."

10. The course of divine dispensations in relation to the Jews, has been so marked by outward and visible manifestations, the ministry of angels, and the announcements of prophecy, as to appear strongly to indicate the probability, at least, of a renewal of visible interpositions in respect to them, and in the consummation of the system with which they are connected.

11. The present or Gentile dispensation, or times of the Gentiles, during which Jerusalem is to be trodden down, and of which the termination is to be coincident with that of the repudiation of the ancient covenant people, presents a course of events with respect to that people, and to the Christian church and the world, likely, it is supposed, from the general analogy of the system, to be followed by visible exhibitions, on the part of the mediator, of a far more striking and decisive character than those of any preceding series.

12. Under the Jewish dispensation, with its oracular announcements and teachings of inspiration, its system of legal and ceremonial services and restraints, its judgments and mercies, its miracles and wonders, the depths of human depravity and the inefficacy of such instrumentalities to overcome it, were sufficiently demonstrated to show the necessity of the atonement, and of that work of the Holy Spirit which is emphatically termed a new creation.

13. Under the Gentile dispensation, a far different trial of man and of means and inducements for his reformation and recovery is made. The atonement

having been accomplished; the mission of the Spirit granted; the exclusiveness of the Jewish system abolished; the way of salvation clearly revealed, life and immortality brought to light, the door of mercy set open, and the most powerful motives to obedience addressed to the hearts and consciences of men; there has been presented, in proportion as the light and advantages have exceeded those of the preceding period, a more surprising exhibition of the depravity of man, than before, and of the insufficiency of motives, knowledge, persuasion, ordinances, promises and threatenings, to effect in him a saving change. The gospel, under the ministry of the Apostles and their immediate successors, was, by extraordinary effusions of the Spirit, rendered extensively and rapidly successful. But soon its glory was obscured and its efficacy hindered, by the prevalence of error in doctrine, a growing dependence on human efforts and outward forms, and the indulgence of pride, worldliness and all the forms of outward evil, and every species of internal corruption. Under these circumstances the churches, even those of Asia, the most flourishing and purest perhaps of those planted by the Apostles, declined and became corrupt and extinct. The great truths of the gospel were obscured and suppressed; error, delusion, superstition and idolatry prevailed over the nominal Christian world. The like experience on the continent of Europe followed the effusion of the Spirit and the revival of the pure doctrines of the gospel, at the Reformation, though this occasion was distinguished by some extraordinary circumstances, which, to human view, were adapted to support the cause of truth and

righteousness, and to deter the church and the world from relapsing again into falsehood, delusion and darkness. The enormities of imposture, idolatry, tyranny and corruption of the Romish system, were exposed to public view; the Scriptures were translated into various languages, and by the art of printing were dispersed abroad among the people; the sway of ecclesiastical tyranny was checked, and the rights of conscience were extensively recognized. With these and other important circumstances in its favor, the cause of truth would have been maintained, had it depended upon the wisdom and virtue even of sanctified man to perpetuate it. But who can bring a clean thing out of an unclean? The spectators of this scene, visible and invisible, were yet to be more fully informed and convinced of the nature and desperateness of the apostacy and depravity of man, and the total insufficiency of everything of the nature of means and instruments, everything short of the power of God, to rescue him from the dominion of Satan, renew him, bring him under the covenant and into the relations of the spiritual kingdom of Christ, and preserve him through faith unto salvation. It was yet to be more fully and convincingly shown that apostacy from God is an evil so enormous, so deadly, that to obviate and surmount it, under any possible circumstances, the efforts of creatures are as futile, as they would be to create a world; that they are as inadequate since as they were before the atonement was made; as ineffectual under the Christian as under the Jewish dispensation; and that Christ came indeed to save that which was *lost*, to redeem souls that were in a state

of enmity and opposition to Him, under condemnation, and held in captivity by their destroyer; and that to Christ alone is their redemption and deliverance to be ascribed.

14. The Gentile dispensation, instead of being merely a sequel and improvement of the Jewish, is rather to be considered as founded on different principles, and as accomplishing its objects in a different way. It is a dispensation of grace, and has for its special object, that of taking out of different nations an elect people unto the name of the Lord. The Jewish was a dispensation of law, and of types and carnal ordinances. The present is a dispensation of the Spirit. The former embraced a nation. The latter recognizes as its subjects those only in whose hearts that spiritual kingdom is established which consists in righteousness and peace and joy in the Holy Ghost. "The dispensation of the fullness of times," which is to succeed the present, will, it is supposed, be one of visible manifestation of the presence, power, triumph, and reign of the Mediator in his kingly office.

15. The effect of such visible manifestation, in person, with all the accompaniments of majesty and glory, may well be supposed to be such as appears to be intimated in those Scriptures which refer to the subject—the overthrow of Antichrist, the confinement of Satan, the conversion of multitudes, &c.

Such a manifestation, with respect to the conversion of the Jews, would, it may be presumed, be decisive,

in relation to the necessary change in the convictions of their understandings, and removal of their unbelief.

In the case of Paul, to whom he personally appeared, saying, "I have appeared to thee for this purpose, to make thee a minister and a witness both of those things which thou hast seen, and of those things in the which I will appear unto thee," Acts xxvi. 16, all doubt, unbelief, and hesitation appear to have been instantly removed. He 'saw a light from heaven, above the brightness of the sun, and heard a voice speaking unto him.'

If the glory of the future is to surpass that of the earlier periods, must we not expect that such visible manifestations as have heretofore been most glorious, will be more abundantly exhibited hereafter? If miracles have at former periods attended and signalized the personal manifestations of the Mediator, what can be more congruous, more probable, or more scriptural, than the expectation that the future will be characterized by similar and more glorious interpositions of that nature?

16. Now since the introduction and the progress hitherto of this great scene have been so largely and strikingly characterized by outward and visible manifestations, both on the part of the Son of God in the works of creation and providence, the moral government of the world, the revelation of his will, the interposition of miracles, the institution, preservation, ordinances and government of the church, the dispensations of temporal evils and retributions to the

wicked, and his incarnation, obedience, death, resurrection, ascension, recognition on high, and reception of the homage of the heavenly hosts; and on the part of fallen beings in the whole course of their rebellion and wickedness: and since the objects of these manifestations, the information and instruction of the whole universe of intelligent creatures, the union of all holy beings, the vindication of the Divine government, and subversion of all opposition to it, and in the final result, the fulfillment of the joy set before the Mediator; it is deemed every way natural and congruous that the closing, like the preceding exhibitions, should be visible and public, to be observed in like manner, and differing from them only by their surpassing splendor, and the visible grandeur and majesty of their occurrence.

17. If the manifestation of the Divine perfections by outward and visible means was the original purpose of the material creation, then may it continue to be instrumental in accomplishing that purpose during the whole period of such manifestation. If it was not inconsistent with the majesty and glory of the Son of God to take matter into connection with his person, then may it be consistent for him to reign on earth, and to put such glory upon that nature in which he had endured the cross and triumphed in his conflict with the powers of darkness, as to render it fit that he should visibly in his glorified body receive the homage of angels and men. And since it is made known to us that the physical nature of man is capable of such transformation and refinement, as to render

it like unto the glorified body of Christ, there can be nothing improbable in the supposition that the earth itself may be so renovated, purified and adorned, as to be a congenial and fit abode of redeemed and glorified beings, and of such transcendent visible manifestations as may attend the regal glory and triumph of Immanuel. The earth, in the perfect state in which it was created, was designed and fitted to be the perpetual abode of man, in case of his obedience—the enduring scene of his immortality in holiness and happiness. The curse and blight which ensued upon his apostacy, rendered it fit only for the abode of a fallen race. But it is the part of the second Adam, the Lord from heaven, to supercede that curse, retrieve the ruins of the fall, and renovate and restore the earth to its original perfection, and fit it to be the abode of the ransomed in a state of holiness and happiness superior to that which would have resulted had the apostacy not taken place;—superior on account of their associations and relations to Him, in consequence of His interposition. Thus while the works of Satan will be destroyed, his designs and purposes defeated, and the revolt of man overcome, the original design and appropriation of the earth will be signally and gloriously accomplished.

18.. For since the trial and apostacy of an order of spiritual beings, gave place to a wider and far different course of things in connection with material existences and visible exhibitions, commenced and carried forward to the present time in the view of the intelligent universe, it would seem reasonable to expect that its

consummation should be of like character, and to construe the prophecies accordingly, in so far as they appear to forwarn us of outward and visible manifestations. It would seem repugnant to the analogy of the whole procedure hitherto, to suppose that the hosts of rebellion and wickedness, after so long a career of outward conflict, should be finally subverted by a spiritual and invisible influence; that in the destruction of those enemies there should be an exercise only of Omnipotent power, instead of such a manifestation of the divine perfections by the Mediator as had previously been exhibited, and as would comport with the closing of such a scene, wherein the Divine government is to be fully vindicated, and the most striking contrasts of holiness and sin, justice and mercy, are to be presented, and the work of redemption triumphantly finished; or to suppose that the holy angels after witnessing a prolonged visible conflict with the powers of darkness, the introduction of scenes and trains of events not yet completed, and the occurrence of combinations and proceedings of apparently doubtful issue, should not witness a consummation characterized by the like forms of manifestation.

19. If the manifestations of the Divine perfections provided for in this great scene, required the presence and instrumentality of material existences and accompaniments, and if this world was appointed to be the scene of those manifestations in their commencement and early progress, then it cannot be objected to on account of its insignificance, or its physical nature, as unfit or unsuited to be the scene of the like manifes-

tations during the whole period and at the close of the entire dispensation. If it was suited to be the scene of the humiliation and vicarious sufferings of the Redeemer, it may be no less suited to be the scene of his public and visible triumph over all enemies, exaltation of his friends, and glorious consummation of his work. If it was adapted to be the scene of those manifestations which attended his presence in the tabernacle, and the exercise of his authority as chief magistrate and ruler of his chosen people in the wilderness, it may be no less adapted to be the scene of the counterpart of those manifestations, his visible reign over his redeemed people, as head over all things to the church. Assuredly the theatre of manifestation derives its importance, not from its physical extent, nor from the number or consequence of its inhabitants, but from the nature of the manifestations themselves. These, by contrast with the comparative insignificance of the place of exhibition, may have a glory and a significance not possible under any other circumstances. Thus, in the most wonderful and surprising instance, when the eternal Son took on him the nature, not of angels, but of men, he took the form of a servant, and sojourned with persons in the humblest walks of life. They who looked for displays of worldly pride and grandeur were offended; but to the intelligent universe the manifestations of the Divine perfections which were made in this scene, were doubtless of such engrossing interest and surpassing glory, that they could be aided only by the widest contrast with the terrestrial and outward circumstances of their exhibition—such that a display of worldly greatness, pride

or power, would have been to the last degree incongruous.

20. Now in view of the outward and visible manifestations which have marked the progress of the mediatorial work hitherto, an analogy is presented strongly favoring that construction of the prophecies which indicates a future period of far more conspicious and glorious exhibitions of the person and rule of the Mediator, than have yet been made.

21. The atonement accomplished by the sufferings and death of Christ, who bore the penalty of the broken law, and satisfied the claims of justice, was the decisive measure in the mediatorial work, by which the success of the entire system was rendered certain; that measure by which the policy of the great adversary was confounded, his rebellion checked, and his power broken; that by which the pardon and salvation of sinners was rendered consistent with righteousness; that by which all holy beings were brought into relations of harmony and fellowship. Hence the prominence given to this measure in the typical rites of the Jewish dispensation, and its answerable conspicuity in their fulfillment on the cross. And hence likewise the union of saints and angels at the close of the scene, in acts of worship and praise to the lamb that was slain.

22. The manifestations hitherto made in addition to those incident to the works of Creation, relate especially to the prophetic and sacerdotal offices of the

Mediator. These, in connection with the administration of the Spirit in the effectual application of the Gospel to the elect, are preliminary. His regal office is yet to be signalized in the triumph and consummation of his work, the destruction of his enemies, and the universal acknowledgment of his supremacy and glory. It would seem to be in keeping with the analogy, tendency and purpose of the whole procedure, that its results in his triumphant reign should be as remarkable for the greatness and splendor of visible manifestations—in comparison with a preceding state of humiliation and suffering—as an exhibition of regal triumph can be in comparison with a state of poverty, lowliness and persecution.

23. In conformity with this view and anticipation, we are given to understand that on taking possession of his kingdom, he will dissolve and remodel the earth and its atmosphere, restoring them to a state suited, as they were originally, to be the abode of the righteous. "By the word of God the Heavens were of old, and the earth standing out of the water, and in the water; whereby, the world that then was, being overflowed with water, perished;" that is, says MacKnight, "lost its primitive constitution and form, by which means, and by the alteration made in its atmosphere, it became a habitation less healthy and fruitful, and less pleasant than formerly; as may be gathered from the shortening of the life of man after the flood, and the present appearance of the earth which is that of a ruin."

24. "The everlasting possession of Canaan which

was promised to all the seed, and which must be sure to them all, means the possession of a greater and better and more enduring country than the earthly Canaan, and of which the earthly Canaan was the emblem or type. Now, what country can that be, which all believers are to inherit forever, but the new heaven, and the new earth, which Peter tells us the righteous expect to dwell in, after the destruction of the present material fabric? And as they are to possess it after they regain their bodies, it must be a material habitation, suited to the incorruptible and immortal nature of their new bodies. This also St. Paul hath shown, by telling us that Abraham and his seed were made 'heirs of the world,' by God's promise, Romans, iv. 13. In like manner Christ hath shown this, when he said, Luke, xx. 25. 'They which are counted worthy to receive that world,' &c. This creation of the new heaven and the new earth, our Apostle, in his sermon to the Jews, hath called, 'the restitution of all things, which God hath spoken by the mouth of all his holy Prophets, since the world began,' Acts, iii. 21. Our Lord himself hath expressly told us, that his disciples are not to be received into the place he hath gone to prepare for them, till he come,' again. The new heaven and the new earth are the common expectation of all Christians, who are therefore admonished to endeavor earnestly to be found of Christ, spotless and irreproachable, in peace." —*Ibid.*, *Notes on* 2 Peter, iii. 13.

25. From the various Scriptures which refer to the subject, it is quite evident that our Lord's kingly

office and reign has a relation to the material world, and to saints and men with material bodies, and will partake largely of outward and visible manifestations. The resurrection of his own body as the earnest and pattern of the resurrection of his saints; his bodily ascent into heaven, and the assurance that he will so come in like manner as he was seen to ascend; the scene at his transfiguration, and the references throughout the Old and New Testaments, to his titles and office-work as king, the events to be accomplished under his triumphant rule, and the association of his redeemed people with him as their captain, leader, and elder brother, may be cited in support of this view.

26. An illustration tending to the same conclusion may be derived from the course pursued by the great adversary, since his incipient vanquishment and subjugation during our Lord's personal presence on earth, in his strenuous and ceaseless efforts to corrupt, counterfeit, and oppose the Gospel, and exterminate the church. While the propagation of the Gospel was sustained by the visible results of miraculous interpositions, these efforts were employed in bloody and relentless persecutions, through the instrumentality of the hosts and powers of paganism which were still left subject to his domination. To these succeeded the propagation of error and falsehood, and the advance of the mystery of iniquity, with all power and signs and lying wonders, and all deceivableness of unrighteousness; resulting, as if in anticipation and imitation of the visible supremacy and reign of the Head of the Church, and King of Kings, in the estab-

lishment of a counterfeit Church, usurping all authority over the world, and combining in its head the prophetical, sacerdotal and regal offices, and in its proceedings, all possible show of outward pomp, supremacy and rule.

27. This view of the mediatorial work in respect to its scope, and the sublimity and glory of its consummation is commended to the faith and hope of those who look for and desire the glorious appearing of the great God, even our Saviour Jesus Christ, "who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself."—Phil. iii. 21.

28. That the manifestations to be made by Christ when he shall "come again"—when he shall come to destroy Antichrist and expel the great adversary from the earth, will be such as relate especially to his regal office, may with great confidence be inferred from several other considerations. The general strain and apparent import of the prophetic announcements which refer to him as king, and the nature of the events predicted, the total overthrow and subjugation of enemies, which moral and spiritual influences had failed to subdue, may be referred to in support of this view. So also the altered state of the church in respect to its ecclesiastical and external aspect, relations and rites. The church hitherto has been, and until the time referred to will remain, in a depressed and suffering condition. It is then to triumph. In its relations to the world it has been subject to opposition

and persecution. It is then to be exempted from enemies. Its ordinances have been adapted to its imperfect and suffering condition, commemorative of its initiatory state, and of the humiliation and sufferings of the absent Lord and Redeemer. A great change in these respects is to take place when he comes again. In regard to the holy supper, it is said, "as often as ye eat of this bread and drink of this cup, ye do shew forth the Lord's death till he come;" apparently signifying that when he comes that commemoration will no longer be required or appropriate; that its use as a remembrancer of his death will be superceded by his presence, and the new and wondrous scene of regal majesty and glory in which he will appear. If the language imports a cessation of the ordinance when he comes, something more than a spiritual coming, something diverse from what characterizes the present dispensation, must be inferred.

"Be patient, therefore, brethren, unto the *coming of the Lord.* Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it—be ye also patient—stablish your hearts, for the *coming of the Lord* draweth nigh."—James v. 7, 8. These, and many other exhortations of similar import, imply that a new and quite different state of things externally would attend the coming of Christ; that he would then manifest himself in some new and extraordinary manner on their behalf, so that the patience required by their present depresssed and suffering state would no longer be required, their cause would be vindicated, they would have a present and powerful protector. They had now his spiritual presence.

They would then behold their King, the conqueror of their enemies, the giver of victory and triumph to his people.

29. Much of what is future in relation to the kingdom and administration of the Mediator, will, it is evident, have all the characters of outward and visible manifestation. The church of Christ will continue to be a visible body, visible to men and angels, on earth and in heaven. On earth, it will continue to be composed of those who publicly profess and visibly appear to be followers of Christ; and in heaven, it will appear and be recognized as the purchased possession, the mystical body, the redeemed family of Christ.

Until the final subjugation of all enemies, the conduct of wicked men will continue to be a visible spectacle to angels and men.

Death and its attendant circumstances will continue to be as visible as heretofore, till that enemy shall be destroyed.

The resurrection of the bodies of men will be a public transaction, attended by manifestations of wondrous power and grandeur, rendering their bodies again visible; those of the saints, like those of Moses and Elias at the transfiguration, or like the glorified body of Christ; and those of the wicked such as shall be suited to their final state of misery.

The reunion of the souls of men with material bodies will require for them a dwelling-place adapted to that condition of their existence, to which they can have appropriate relations, and therefore having visibility.

The final judgment will be a public and visible transaction, in which the creatures to be judged will undoubtedly be within the view and observation of each other.

Now, it is asked, will these stupendous events, relating to visible scenes, the subjugation of enemies, the resurrection and the judgment, be accomplished by a spiritual and invisible influence? Will the consummation of a system, which at earlier periods was characterized by visible appearances of the Mediator, be perfected by his spiritual appearance only? Are the Scriptures which announce his second coming, his coming for the destruction of Antichrist, imprisonment of Satan, and introduction of a state of blessedness on earth, to be so construed as to import only a spiritual coming?

30. Death, the dissolution of the body, was one of the consequences of sin. Death is therefore one of the works, one of the results of the working of Satan, which is to be destroyed by Christ. He is to vanquish Satan in this respect by exhibiting his power over this result of the apostacy, by raising the dead.

By death and its attendant circumstances, the malignant nature and power of sin and Satan are visibly represented to all intelligent spectators, to angels as well as to men. The resurrection also is a public and visible transaction, and when the special purpose of it as a conquest over Satan is considered, and the peculiarity and the greatness of the work also, and the events of judgment and retribution which are to follow, in which the Mediator is personally to preside, it seems reasonable and even necessary to understand

the Scripture statements respecting that transaction, as importing the presence and visible manifestation of the supremacy and power of Christ.

31. With respect to those future events which are connected with the destruction of Antichrist, and are to precede the Millenium, they are for the most part as set forth in Scripture, to be external and visible. Immense changes, visible and conspicuous to the view of angels and men, are to take place throughout the world. The visible institutions, governments, and idolatries of the Romish and Pagan world are to be subverted. The civil and ecclesiastical, and outwardly the religious state of the whole world, Protestant, anti-christian, and Pagan, are to be changed. The dead in part are to be raised. A new and unprecedented scene which will be hailed with rapturous joy by all holy spectators in heaven and earth is to ensue. A greater revolution in all the affairs of the earth than has ever yet taken place, is to be effected; a revolution destined not merely to change the forms of oppression, wickedness and misery, not to substitute for the existing a new and untried class of evils; but a revolution by which all evils, and the instigator and agents of evil shall be expelled and driven out of the earth. Will not He who is to come forth in his majesty as a conqueror to effect this revolution, accomplish it by manifestations as public and visible, as are the objects and results to be effected by his interposition?

32. In the manifestations made by the Mediator, extreme and wonderful contrasts are presented.

They may be said to characterize all his works, whether of creation, providence, or grace; by which is indicated not only their design and adaptation for the instruction of creatures, who by beholding extremes and opposites in contrast with each other, are impressed and instructed more effectually and rapidly than by any other method; but also, the probability that they will continue to characterize his work hereafter.

33. Thus, in the works of creation, the widest extremes which our minds are capable of conceiving, are exhibited and contrasted, as well in the natures of things as in their vastness or the opposite, and their relations and uses. Eternity and time, spirit and matter, light and darkness, heat and cold, motion and rest, attraction and repulsion, and innumerable other like instances, are presented in striking contrast. So in the moral world, all intellectual and moral qualities and conditions, are exhibited in contrast with their opposites; as holiness, with sin; wisdom, with folly; right, with wrong; truth, with falsehood; happiness, with mercy; pleasure, with pain; joy, with grief; hope, with despair; blessedness, with misery; and justice, benevolence, mercy, obedience, faith, love, humility, submission, and all other moral qualities and acts, states and conditions.

34. The works of providence and grace are a complete mirror of contrasts, as obvious in all their variety, if attentively considered—in relation to the visible world, and to individuals, families, and nations, as growth and decay in plants, health and sickness, prosperity and adversity, peace and war, liberty and oppression, life and death, in man.

35. "The infinity of worlds, and the narrow spot of earth which we call our country or our home; the eternity of ages, and the few hours of life; the almighty power of God, and human nothingness: it is impossible to think of these in succession, without a feeling like that which is produced by the sublimest eloquence."—BROWN'S PHILOSOPHY, *vol. 2, p.* 38.

36. But this method of manifestation and instruction is most strikingly exemplified in the character and person of the Mediator. The utmost extremes are combined and contrasted in him. In him the divine and human natures are united. The infinite and finite; eternity and time; self-existence and dependence; supreme authority and obedience; the proprietorship of all things and poverty; infinite glory and the lowest humility; infinite holiness and justice and infinite grace and compassion; infinite majesty and perfect meekness; absolute sovereignty and perfect resignation, meet in him. The author and giver of life submits to death. The just one dies for the unjust. He who exercises and vindicates divine justice submits to injustice. He who was holy, harmless separate from sinners, is treated as a sinner, suffers for sinners. He who was infinitely exalted above all creatures, manifested in his intercourse with creatures the utmost conceivable condescension.—"Christ is the creator and great possessor of heaven and earth: He is sovereign Lord of all: He rules over the whole universe and doth whatever pleaseth him: His knowledge is without bound: His wisdom is perfect, and what none can circumvent: His power is infinite, and none can resist him: His riches are

immense and inexhaustible: His majesty is infinitely awful, and yet he is one of infinite condescension. None are so low or inferior, but Christ's condescension is sufficient to take a gracious notice of them. He condescends not only to the angels, humbling himself to behold the things that are done in Heaven, but he also condescends to such poor creatures as men; and that not only so as to take notice of princes and great men, but those that are of meanest rank and degree, the "poor of the world." Such as are commonly despised by their fellow creatures, Christ does not despise. Christ condescends to take notice of beggars, and of servants, and people of the most despised nations. He that is thus high, condescends to take a gracious notice of little children. "Suffer little children to come unto me." Yea, which is much more, his condescension is sufficient to take a gracious notice of the most unworthy, sinful creatures, those that have infinite ill-deservings. Yea, so great is his condescension, that it is not only sufficient to take some gracious notice of such as these, but sufficient for everything that is an act of condescension. It is great enough to take their nature upon him, that he may be one with them; yea, it is great enough to abase himself yet lower for them, even to expose himself to shame and spitting; yea, to yield up himself to an ignominious death for them.

"Such a conjunction of such infinite highness and low condescension, in the same person, is admirable. We see, by manifold instances, what a tendency a high station has in men, to make them to be of a quite contrary disposition. If one worm be a little

exalted above another, by having more dust, or a bigger dunghill, how much does he make of himself? What a distance does he keep from those that are below him! And a little condescension is what he expects should be made much of, and greatly acknowledged. Christ condescends to wash our feet; but how would great men, (or rather the bigger worms) account themselves debased by acts of far less condescension?"—EDWARDS' *Sermon on the Excellency of Christ.*

37. Now in view of this method of manifestation and instruction, these diversified and wondrous contrasts, and of their purpose and use, it is obvious to ask whether the analogy of the past, and the object of all his interpositions will not require a personal and visible manifestation on his part, when he comes to vindicate his ways, to fulfil his promises, and to be glorified in his saints, and admired in all them that believe; to vanquish his and their adversary, and to destroy all the visible works of Satan, and put all his visible enemies under his feet? Can the system of manifestation by contrasts be otherwise complete? Can the majesty, supremacy and glory of Christ, which, as the opposites of condescension, humility and suffering, have hitherto been but partially displayed, be otherwise adequately manifested to the view of the dependant universe? Can a spiritual, invisible influence, on that occasion, however it might illustrate his divinity, be supposed adequately to manifest his character as God-man, his majesty, supremacy and glory as Mediator?

38. It was the office-work of Christ, the Mediator, to manifest the Divine perfections by revelations, and visible works and appearances. It is the high calling and office-work, so to speak, of his redeemed people to imitate and show forth his praises, in the exercise of all the virtues and graces which he exhibited; to be like him in mind and heart, in holiness, meekness, and benevolence; like him, who being rich for our sakes became poor, who when he was reviled reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously. We are to make our light so to shine before men, that they may see our good works and glorify our Father who is in heaven. We are to deny ourselves, take up the cross and follow him. He was made perfect through sufferings; and we are to glorify him in the fires of temptation and suffering, looking unto him alone for succor and protection, while as sojourners, we await with faith and patience his coming and kingdom.

39. Let it be considered, then, whether the preceding view of the mediatorial work, and of the analogies of the outward and visible manifestations of the past, with those which are to be signalized in its period of triumph and final consummation, does not, independently of any theory of interpretation, strongly favor and commend that construction of the prophecies which teaches, not the time when, so as to be determined beforehand by any chronological reckoning, but the reality and certainty of the personal advent of the Mediator in power and glory with his holy angels, to take possession of his kingdom, rule and

judge his enemies, and in the splendor of his regal triumph and reign, to complete his manifestations? Whether this view is not more consonant to the greatness and majesty of the Son of God, to the nature and relations of the work which he undertook, to the victory over hostile powers which he achieves, to the redemption and reconciliation he accomplishes, the inheritance he gains, and all the high purposes of his mediation, than any views of the future which are to be obtaiued from any system of interpretation which teaches only a spiritual coming?

40. Is there not, in the nature of the case, comprising as it does a complete dispensation, of which the scenes and events in its progress, are, at its close, to have their perfect developement and illustration, a strong ground of probability, that the ulterior will differ from the earlier manifestations only by their greater publicity and splendor? Is there not in the fact, that the prophecies which went before respecting the incarnation, ministry, death and resurrection of Christ, were fulfilled to the letter, just ground to infer that those predictions which relate to his second coming and his kingdom are to be literally accomplished? Is there not in the leading features of the present dispensation; the repudiation of the Jews; the mission of the Holy Spirit to gather out of the Gentile nations an elected people; the decline and extinction both of the churches planted by the apostles and of others of later date, when the purpose of that mission had been fulfilled; the rise and development of the man of Sin and mystery of iniquity; the reign of the Mahometan imposture over the coun-

tries which were first evangelized, including Palestine and the Holy City; the ever stinted and partial, and often scarcely tolerated influence of the Gospel over the governments and peoples nominally termed Christian; the continued reign of darkness, delusion, idolatry and misery over the general population of the whole world; the divisions, heresies and defections which have blighted every portion even of the Protestant church; the little success and rapid decline of the best efforts, to extend the sway of the Gospel or arrest the tide of evil, in which the agency of men, even the wisest and best men, has been conspicuous; the early corruption and decay of the purest institutions, under the influence and management of man; the manifest inadequacy of the press, of political and religious liberty, knowledge, science, art, and all means, facilities and helps, to give efficacy to the Gospel, or preserve its sway over the hearts and lives of men, or do more than exhibit man's insufficiency, and show that the excellence of the power is all of God: in short, is there not in every feature of this dispensation, in the state of the church and of the world since the power of Christ ceased to be *miraculously* interposed; the fact, that since that period the real, in distinction from the nominal and counterfeit church, has barely been preserved, and that for the most part in the seclusion and obscurity of the wilderness shielded from the view and reach of the destroyer; is there not in all the aspects and lessons of the past, and in the present state and prospects of the church and the world, abundant ground to conclude, that to man has not been assigned the task of subverting the thrones of darkness, destroying

the institutions of idolatry, imposture and wickedness, confining the arch leader, and vanquishing the hosts and powers of rebellion: that such conquest and victory belong to Him alone who is King of kings, to whom all power is given, who for the joy that was set before him endured the cross, and to whom alone in his victory and triumph will be ascribed the glory; and that a new and different scene is to be introduced, the dispensation of the fullness of times, in which the power of Satan is to be utterly crushed, his evil influence suspended, and himself confined; the spell and charm of delusion dissipated, and the darkness of infidelity and error dispersed by the splendor of the Sun of Righteousness?

41. That the times of the Gentiles are fast drawing to a close, and the commencement of a new dispensation not far distant, is supposed to be indicated by what is now passing in Protestant Christendom, in the empire of papal domination, and in different parts of the pagan world—and especially by the workings of Satan in these two latter fields with all power and lying wonders, and all deceivableness of unrighteousness in them who believe not the truth, but have pleasure in unrighteousness.

42. The separation of the sound from the unsound in several of the leading Protestant churches within a brief period, and the indications of a probable division in the ranks of episcopacy, are characterized by nothing more strikingly, than on the one part by an increased reverence of the Lord Jesus Christ as God-Man, the only Mediator, Prophet, Priest and King of

his church, increased reliance on his atonement and intercession, and increased attachment to those doctrines of his word, which give all glory and praise to him, and are most humbling to man; and on the other part by derogatory views of Him and his work, exalted views of man, the rapid growth of popish influence, and the prevalence of delusive and atheistical theories and schemes for abolishing the institutions, customs and evils by which the human race is afflicted and oppressed, remodelling society, and realizing a paradise of ideal perfectibility, without government, Sabbath or church. These atheistical, man-exalting systems, if not manifestly due to the immediate instigation of Satan, must be acknowledged to be auxiliary to his purposes, and altogether in harmony with them. And when the Mediator in his providence rebukes and defeats them, he counteracts the work of Satan.

43. These events are signally in contrast with the hopes and expectations which for a length of time have been cherished, throughout Protestant Christendom, of a state of millennial blessedness to be gradually but speedily brought about by the use of existing and ordinary means.

44. The separations of churches, and the new schemes of human device are strongly marked by new and wide spread exhibitions of the spirit of popish delusion and imposture on the one hand; and on the other by a clearer discernment of the working of Satan in the Romish and all the subordinate man-exalting systems of error. In place of a steady and growing

progress of Scriptural truth and influence, supplanting atheism, falsehood and superstition, and undermining especially the strong holds of Romanism, new signs of life and vigor in the beast, and the false prophet, are every where seen. The Popish power from being long in a comparatively dormant state, has become active and aggressive. Not only throughout nominal Christendom, but in every part of the pagan world its influences and its emissaries are at work. Wherever Protestant missions have been sent, antagonist Popish missions have followed. The spirit of Popery, and to a large extent, its forms of superstition and idolatry, are regaining their sway over the kingdoms and territories of the ten horned beast, including England, and all the signals of progress and success are exhibited with boldness and confidence.

45. These events, so contrary to the supposed spirit of the age, as characterized by the distribution of the Scriptures, the propagation of the Gospel by missions, the progress of knowledge and science, the discontinuance of war and culture of the arts of peace, the amelioration of laws and growth of temperance, humanity and industrial pursuits, cannot but be regarded as portentous and alarming.

46. Is it too much to say that since the revival of Missionary efforts about the commencement of the present century, there has been a great falling off in regard to the true and only Scriptural grounds of confidence of success in such efforts? Have not mere human benevolence and sympathy, human agency, instrumentality and device, usurped the place of that

faith, and that reliance upon the Mediator and the Holy Spirit, which alone warrant any confidence of real, or to any great extent even of seeming success? Are not these efforts, like mere secular undertakings, largely characterized as depending simply upon man? Is not the human sympathy and pecuniary benevolence which they challenge and enlist, their chief element, that which they exhibit and boast as most essential? Do they not proceed upon most inadequate views of the actual state and character of man as a fallen being, and of the work of redemption and mediation, through which alone there is deliverance from sin and from the power of Satan?* Do they not as a whole and in their general aspect, proceed as if upon the assumption, that the object to be accomplished required only pecuniary means and human agency, influence and zeal? Do they not, in a great measure at least, proceed regardless of the nature and ends of the present dispensation, unmindful of the nature and scope of the mediatorial work, and of the sovereignty, supremacy and glory of the Mediator? Do they not proceed much as they would if men were not in a state of rebellion against God, but only in a state of ignorance, degeneracy and depression; and as if there were no malignant powerful adversary to

* "There are two things especially that make modern fashionable divines look on doctrines of revealed religion, of little importance. One is their mistake about the conditions of salvation; another is, their mistake about the nature of true virtue, placing it chiefly, and most essentially, in benevolence to men, and so little in respect to God and Christ."—PRESIDENT EDWARDS, *on Mysteries of Scripture*, vol. ii., § 18.

be overcome? Do they not seem to assume that the idolatrous nations, which, by the righteous judgment of God have been so long left under the influence and bondage of Satan, were in respect to the gospel and the present dispensation on the same footing with Protestant communities, where there are children of the covenant and of the promise made to Abraham, and were to be delivered and their cruel deceiver and tyrant to be overcome and destroyed by human instrumentality and means?

47. These questions proceed not from any disposition to undervalue the character, or disparage the motives of holy and devoted men, who are embarked in the cause of missions, nor from any want of zeal for the object which they have in view; but from what is believed to be due to Him who is Head over all things to the Church, and who claims and will have the glory of being the destroyer of his and her enemies, vanquishing Satan, and subverting the thrones of darkness. Instead of enlarging upon the subject, the following passage from the Princeton Review is subjoined, including an extract from a sermon preached by Rev. Francis Goode, before the Church Missionary Society in Britain.

48. Extracts from the Review of "*Mammon and Anti-Mammon*," in the Biblical Repertory and Princeton Review, for April, 1839.

The Reviewers quote a portion of the unscriptural sentiments advanced by the author of "Mammon," as samples of the errors which were becoming widely prevalent; such as, "that in the creation of man,

God designed that he should fabricate his own happiness—that sin frustrated the Divine intention, destroyed it even in its type and model—that by the Gospel, God endeavors to regain what he had lost by the fall—that by a spirit of worldly gain, an enterprise of mercy in which God had embarked his highest glory, and which involved the happiness of the world, was arrested and lost—that he is yearning for the happiness of the perishing world; but such is his Divine plan, that he has only the instrumentality of his Church to work by, and *that* is so steeped in the spirit of selfishness, that His grace is held under restraint—that self-love in man, is the principle which impels him, and is not only consistent with piety, but is the stock on which all piety in lapsed man is grafted; that piety is only the principle of self-love, carried out in the right direction, and seeking its Supreme happiness in God. That it is the act or habit of a man who so loves himself, as to give himself to God; that selfishness is fallen self-love; that sin is evil and ruinous not because it is rebellion against God, but because it is committed against the sinner himself and is at war with his happiness; that the *great want* of fallen humanity is a specific against selfishness, the epidemic disease of our nature; that it is the glory of the Gospel that it was calculated and arranged on the principle of restoring to the world the lost principle of benevolence; that the character of Christ was formed on the principle of a laborious endeavor to recall the departed spirit of benevolence, and that in all he did, he thought of the world; that he instituted a Church for the express purpose of employing it for the benefit of the world; that he consti-

tuted the church, guardians of the most sacred rights in the universe, trustees for the world, executors of the happiness he had bequeathed to man; that no elements essential to success have been left out of its arrangements; that all those elements have always been in the possession of the Church; that the Gospel has been threatened, age after age, with failure, owing entirely to the selfishness of the church; that he consecrated the church to the high office of converting the world; that the church is now hastening to atone for the past, by instituting one society after another; and that it is not in accordance with the declarations of Scripture, to ascribe the present condition of the heathen to the divine sovereignty!"

In relation to these and other extracts of like purport, the Reviewers in the course of their comments, say, "An erroneous conception of the nature and design of the church, we consider the leading error of this author and of that system of theology which he advocates, and which has gone far in England as it has in this country to dethrone Christ, and to lead men to question whether there be any Holy Ghost." And again: "Such is the doctrine which is becoming current in certain portions of the church, which with a sickly affectation of piety, rather than allow the condemnation and present outcast condition of the heathen to be the manifestation of divine anger, and of the 'righteous judgment' of God, strips God of all that constitutes him supreme, infinite and glorious, as the sovereign of the Universe." And finally: "As we regard this subject of vital importance, and one which has not been duly considered, we would quote the language of the Rev. Francis Goode, the

author of "The Better Covenant,' in his sermon before the Church Missionary Society, in April last :" viz—

49. "There is yet one topic left with which I will conclude: a topic intimately connected with Missionary enterprize, and too important, in every way, to be omitted; though, to some of you perhaps, it may seem, by what shall be said, rather to damp your energies in this holy cause. I mean our legitimate expectations: the prospects of success which the word of God authorizes Christians to expect in this work and labor of love.

"I am aware that there are those, who look for the universal establishment of the Gospel in the earth, the promised enlargement and triumph of the church in the latter day, as the result of efforts, such as this and other Societies are making for the diffusion of the light of life. By these they trust that the present twilight of Christian principle will, gradually and imperceptibly, increase into the brightness of the day of glory and universal blessedness, of which all prophecy is full. My brethren, I should be extremely sorry, on this interesting occasion, unnecessarily to do violence to the prejudices of any; but it is due to truth to confess, that I have no such expectations. I am deeply convinced, that they are grounded on entirely mistaken views of the character of the present Gentile dispensation. The times of the Gentiles, (Luke xxi. 24,) which are now fast running out, are times (as I conceive) in which God (according to that remarkable, but little heeded testimony of St. James) is visiting the Gentiles, to take out of them a

people unto his name. (Acts xv. 14.) They are times, therefore, of an election, and of an election only, so long as they last; and the most rapid and superficial glance at the history of the church, and especially of Christian missions, is sufficient to show, that hitherto, at least, such has been the character of the dispensation throughout the 1800 years, during which it has continued. No where has Christianity been permanent in anything like its original purity. The light is gone out, which once shone so bright in the seven churches of Asia. The same has been the case with Carthage and its neighborhood—Christian Egypt—Christian Persia—where are they? These countries are Christian no longer. Christianity has visited place after place, not retaining its conquests; but remaining, perhaps for a few centuries, at most, it has taken out a people and been content. No where has there been an instance of a truly righteous nation; of Christianity sanctifying the great mass of a population; of a people generally and truly righteous; acknowledging Christ as king, and ordering themselves by his laws. Such has been our experience hitherto, and such we believe it will be, "till the times of the Gentiles be fulfilled." Then, and not before, the present dispensation will be succeeded by a dispensation of glory, introduced by the King himself, whose name is Jehovah our righteousness. (Jer. xxiii. 6.) Then shall be seen in the restored Jewish nation the first example of a truly righteous nation; as it is foretold of them, thy people shall be all righteous; they shall inherit the land for ever. (Isa. lx. 21.) And then shall all those glorious predictions receive their literal and full accomplish-

ment, which describe the reign of holiness and happiness throughout the earth. The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. (Habuk. ii. 14.) From the rising of the sun even unto the going down of the same, my name, (saith Jehovah) shall be great among the Gentiles; and, in every place, incense shall be offered unto my name, and a pure offering. (Mal. i. 11.)

"Thus the triumph, the full establishment of his gospel in the earth, is reserved to Jesus himself: the Light of the world—the Sun of righteousness. And I feel that these sober and chastened views of the probable result of missionary exertion, in the present dispensation, are of the utmost importance, if we would escape discouragement, and mortification, at the supposed failure of legitimate hopes, in the continued prevalence of ungodliness, both at home and abroad. A painful and very injurious reaction must be the consequence of extravagant and unscriptural expectation, as if the universal triumph of the Gospel were to be achieved by any instrumentality, such as is now employed. Beloved, ye are indeed the light of the world; but mistake not the character in which ye shine. Ye are the candle of the Lord in the midst of prevailing darkness. Ye may, ye shall illuminate the night; but ye may not utterly dispel and annihilate it. It is Jesus himself, who is the sun. It is his manifestation, which shall make that day of glory, to which all prophecy directs our longing gaze. But in the mean time, remember your privilege is not small. It is the very same with that of apostles themselves, and of prophets, and all the cloud of witnesses who

preceded them; by all means to save some, (1 Cor. xiv. 22): to shine for Christ amidst surrounding gloom; yes, and by your blessed shining, to gather out to Christ, in successive generations, a multitude which no man can number, out of every kindred, and tongue, and people, and nation, (Rev. vii. 9). Let your light then so shine before men, that they may see your good works, and glorify your father which is in heaven. Be ye steadfast, unmoveable, always abounding in the work of the lord, for as much as ye know that your labor is not in vain in the Lord." Amen. (1 Cor. xv. 58.)

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50. The following are some of the passages in which his future personal advent is expressly declared or plainly assumed; and which cannot be interpreted as meaning only a spiritual or invisible coming.

"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts i. 11.

"Behold he cometh with clouds and every eye shall see him and they also which pierced him; and all kindreds of the earth shall wail because of him."—Rev. i. 7.

"We which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep; for the Lord himself shall descend from heaven with a shout," &c.—1 Thes. iv. 15, 16.

"When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."—2 Thes. i. 7, 8.

"The Son of Man shall come in the glory of his Father with the his angels."—Matt. xvi. 27.

"As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be."—Ibid. xxiv. 27.

"For as in the days that were before the flood, they were eating, &c., so shall also the coming of the Son of Man be."—Ibid. 24.

"Ye know neither the day nor the hour wherein the Son of Man cometh.—Ibid. 24.

"When the Son of Man shall come in his glory and all the holy angels with him."—Ibid.

"Then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." Ibid. xxiv. 30.

"When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. iii. 4.

"Christ was once offered to bear the sins of many: and to them that look for him shall he appear the second time without sin unto salvation." Heb. ix. 28.

"When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. v. 4.

"Abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming." 1 John ii. 28.

"We know that when he shall appear we shall be like him, for we shall see him as he is." Ibid. iii. 2.

"I give thee charge—that thou keep this com-

mandment—until the appearing of our Lord Jesus Christ." 1 Tim. vi. 14.

"Looking for that blessed hope, and the glorious appearing of the great God and [even] our Saviour Jesus Christ; who gave himself for us." Titus i. 13.

"That the trial of your faith—might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Pet. i. 7.

"Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts," &c. 1 Cor. iv. 5.

"As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." Ibid. xi. 26.

"That which ye have already, hold fast till I come." Rev. ii. 25.

"Ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. i. 7.

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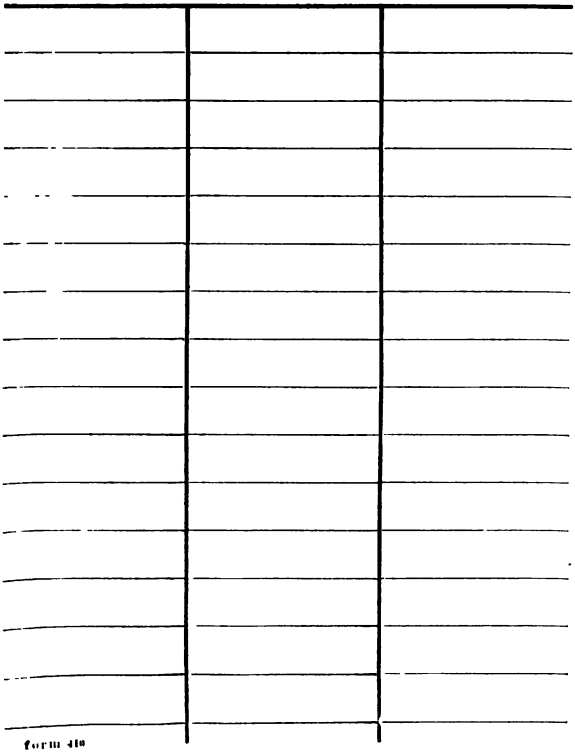

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